Centennial History

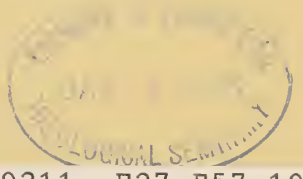
of the

First Presbyterian Church

of

Easton, Pennsylvania

1811-1911



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First Presbyterian Church
(Easton, Pa.)
Centennial history of the
First Presbyterian church

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Centennial History

OF THE

FIRST PRESBYTERIAN CHURCH

OF

Easton, Pennsylvania

1811-1911

THE CHURCH HISTORY.

Before beginning the story of our church life, I wish to say that records are defective; data inaccessible and that very much of the scanty material available antecedently to the fire at Mr. T. McKeen Andrew's store Dec. 31, 1899, was lost irretrievably in that calamity. Had it not been that our pastor in 1876 wrote out a brief history of our church, to which I have had access, it had been impossible for me to fill up the various gaps in detailing our church life, made by the fire referred to, as well as by the carelessness of those who had our records in charge.

From that only available source I have taken the liberty of drawing *ad libitem*, interspersing the story with much known to no other living being. My father was born and reared in the Presbyterian congregation in Greenwich Twsp., Warren Co., New Jersey. He came to Easton in early life to make Easton his home—united with the First Presbyterian Church in its early years—was married by Mr. Bishop, our second stated supply. Father and mother were great friends of Mr. and Mrs. Bishop and from them I, in my early years, gathered much interesting information. I mention this to account for and substantiate some matters of a personal character not probably known to others now living. Who is there that can with facile pen trace the workings of God's Providence and grace or follow the silent and unseen growth of His Spirit in the hearts of His children?

For convenience in the treatment and to secure a clearer and more easily followed story, I will divide what I have to say into two parts—the Static and the Dynamic work of our church, akin to the Physical and Spiritual work, which, though distinct, necessarily closely intertwine as the years progress.

One hundred years! a very minute fraction of the world's life and yet in its incidents how potent a factor in the lives of a multitude of God's children! We have met to recount the

salient features in the life of our church during such a period.

Imagination fails to draw the picture of a man without the gift of memory. If all had been so created, we had not been men; for all progress had been impossible; the race had been void of history—life a mere vegetation without variation or improvement. Without memory we had not been enjoined to "Walk about Zion and go round about her; tell the towers thereof. Mark well her bulwarks; consider her palaces; that ye may tell it to the generation following." It is a pleasing thought that time, over which memory spreads her protecting wings, is a potent magician for conjuring up joy or sorrow, smoothing all asperities, reconciling all incongruities, veiling all absurdities, softening every harshness and salient angle with the haze of indistinctness. 'Tis a trite saying that distance lends enchantment to the view, and equally true is it that distance tones down what notes of music would be discordant and rasping to the ear nearby and by blending them as the waves of sound advance, ultimately produces most pleasant harmony. These reflections by way of a foreword to a study of the genesis of the First Presbyterian Church of Easton. This genesis is singular in this regard, that it began not as the result of any ministerial endeavor, but was purely, so far as we can ascertain, a springing up in a few individual hearts under the silent agency of the Holy Spirit, of a hungering and thirsting for the bread and the water of life. In fact thirteen years before any formal step was taken to enlist the agency of any eccleiastical body in the nourishing of this nameless and fatherless infant, a body of men had met and adopted a code of rules under which they met and worshiped God. The rules provide for regular meetings to listen to an explanation, in English, of the Bible as the only rule of faith and practice. It cannot be ascertained how long these assemblies continued; but a liberal interpretation of such a self-suggested aspiration after a higher life, justifies the belief that the spirits of the members of the Association fed by the Holy Spirit with the sincere milk of the word, grew into a larger and

In the Old Stone School House on Second Street, where now stands the High School Building, the first English religious services were held. This was the birthplace of the First Presbyterian Church in April, 1798.

more mature life requiring stronger spiritual food. This is the more probable when we think of the diverse nationalities that composed our community at that early day; for not reckoning the German element, who were provided with the ordinances as administered in the Union Church, still on 3rd Street, and owned at that time by the German Lutheran and German Reformed congregations, there were men from Trenton, New Jersey, and vicinity brought up in the Presbyterian faith—Irish and Scotch from Scotland and the north of Ireland and descendants of Huguenots, who had crossed over the lower part of New York state from the Hudson, worked their way down the west bank of the Delaware and thus reached the Forks.

Let us see if this action can be traced to a logical origin. In 1744, just one hundred and sixty-seven years ago, a delicate man, David Brainerd, all aflame with a religious fervor to acquaint the untutored savages at the Forks of the Delaware with the Word of Life, worked his weary way from Stockbridge, Massachusetts through Sharon, Connecticut, west to the Hudson—thence to Goshen, New York, and so on by very difficult stages to a Scotch-Irish settlement about twelve miles from the actual Forks as now understood; but *then* a name applied to a vast stretch of territory adjacent. He preached at this settlement frequently; as well also at the old Greenwich Township log church about five miles from the spot that became known as Easton about 1750. He had built his cabin near the mouth of Martin's Creek in lower Mt. Bethel Township. He itinerated through the surrounding country, preaching mostly to the Indians but visiting whatever settlements lay along the route of his travel from his cabin to his appointed rendevous, where white and copper colored met for instruction. The date of his arrival in this vicinity is given in his diary as May 21, 1744. Though he left 2 years and 3 months later for Crosswicks, New Jersey, without many, if any visible fruits of his labor hereabouts, we dare not ignore the Divine promise in regard of him that goeth forth bearing precious seed, weeping because of its scarcity in a time of drought and famine; and remembering

what Dr. Griffis tells us in his "History of the Mikado's Empire in respect to the labor of Francis Xavier" in Japan, followed by a slaughter intended to exterminate the many thousands of converts two hundred and fifty years before Commodore Perry's visit to Japan, when a small band was discovered who had all along in that length of time, preserved in all its purity the doctrine of salvation by faith in Jesus Christ, we cannot but believe that a latent spark smoldered in the breasts of some few of those taught by Brainerd, till in 1794 it broke out in a vital flame. We read that for fifty years after Easton became a village the High Dutch and Germans held full sway—they constituting the vast majority of the inhabitants. By slow degrees the English speaking and Irish and Scotch settlers grew in number; till in 1794 mainly through their instrumentality the Union Academy on Second (then Ferner) Street was incorporated. The academy building, though small and uninviting to our eyes at a later day, afforded an opportunity where services conducted in the *English* language, could be held with regularity. The people eagerly availed themselves of the privilege. A record in the minutes of the trustees of the academy under date of July 21, 1798 reads as follows; Resolved that permission be given the present English teacher in the academy to hold meetings for the worship of God in said house at any time which shall not interfere with the schools; he being responsible for the proper care of the house on such occasions.

In the archives of our church there is a paper, yellow with age, written in a free, fair, round hand which reads in this wise; The Constitution of the Easton Religious Society.

The people, frequenters to hear Divine worship, at Easton Union Academy do, this 12th day of August 1798, form themselves into a Society to be called the Easton Religious Society and do ordain and establish this Constitution for the good order and government of the same. Article 1st provides that meetings be held in the Union Academy until March 25th, 1799.

Article 2nd that the Society meet twice on the Lord's day and at such hours as may be intimated; that the services of the

day be neither too brief nor too prolix; to consist of singing two or three psalms or hymns—a short prayer or two—a small portion of scripture to be read, with a sermon twice a day; the sermons that are read be such as set forth the doctrines of the gospel in its utmost purity.

By article 3rd all persons, children excepted, who should frequent the society four time in a year, should be esteemed members.

Article 4th provides that Andrew Mein be requested to accept the appointment to officiate in the administration of the Divine functions until the 25th day of March, 1799; with desire and permission to request and employ any person to his assistance that he may approve of.

Articles 5th, 6th and 7th relate to the management of the society, which was vested in seven persons and provide for their election, for their meetings etc.

Article 8th declares that members of the society must pay quarterly one quarter of a dollar to Andrew Mein, the treasurer for the purchase of books and for other necessary purposes.

Mr. Andrew Mein was the aforesaid English teacher and his religious society was without doubt the mother of our church. I think we can read between the lines that Mr. Mein enjoyed the full confidence of the trustees of the academy and that the limiting, at the first, of the time during which the meetings could be held was referable to a fear that Mr. Mein might not be with them beyond the date March 25th of the following year, for we find that when our first stated supply came to Easton, he occupied the same room in the academy and taught therein an English school.

Just how long Mr. Mein continued to hold services neither too brief nor to prolix and to read sermons that set forth the doctrines of the gospel in their utmost purity, no one knows, for the record is lost. The official records of our church begin with April, 1811—the first entry being as follows—A number of the inhabitants of Easton having convened in said borough to take into consideration the most eligible way of procuring a

Teacher for their children and a Teacher of the Word in the English language, it was, after deliberation, thought most advisable to request the Presbytery of New Brunswick, N. J., to grant them supplies for the ensuing summer, out of which supplies it was expected one might be selected for the purpose aforesaid. There were forty-three names on the petition for help sent to the Presbytery of New Brunswick, as follows, Henry Brown, Joseph Burke, J. M. Burnside, John Cooper, Moses Davis, Robert Depew, Samuel Depew, John Erb, John A. Everett, John Ewing, Daniel Fields, Samuel R. Finley, Lewis Gano, David Gosner, Enoch Green, Benjamin Green, John Green, James Hackett, Adam Hawk, Peter Hawk, James Hays. John Heartley, Benjamin Hinds, John Horn, Ezeck Howell, Elijah P. Hunt, Hill Hutchison, William Innis, Charles Lambert, Benjamin Mettler, Samuel McCarthy, Daniel Quigley, Absalom Reeder, Nathan Roberts, Thomas J. Rodgers, Henry Seagraves, Ira B. Shaw, John Slater, James Thompson, Ralph Tindall, Amos Titus, George Boyd and Joseph Wallace.

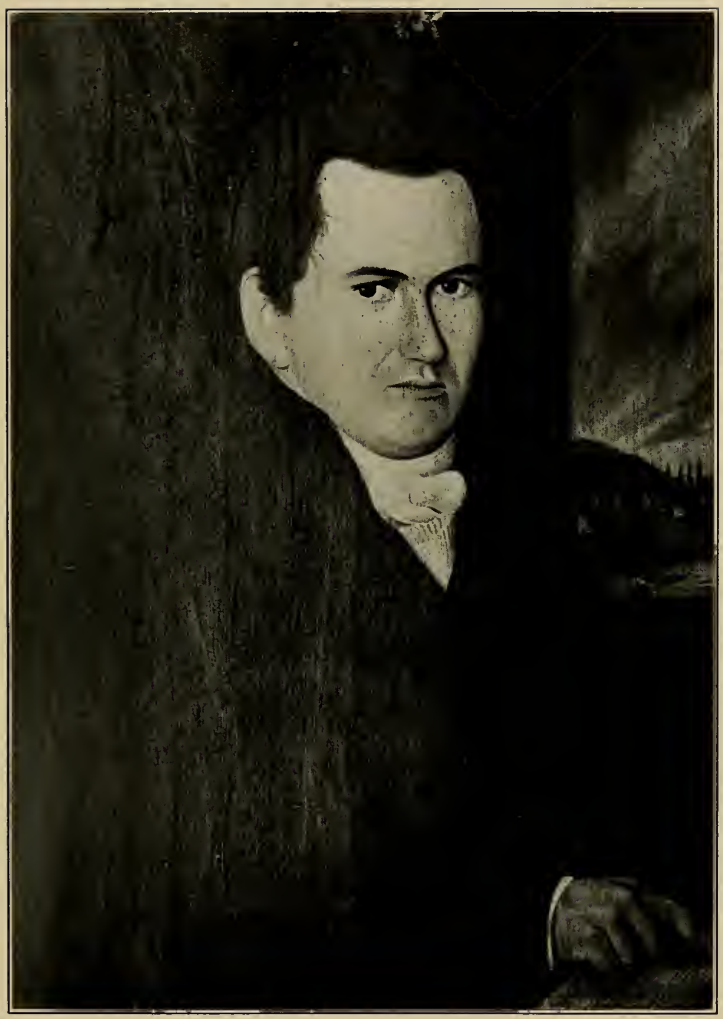
Dr. John Cooper and Mr. John Ewing were appointed a committee to present this request to the Presbytery of New Brunswick. They appeared before that body in April, 1811. The petition was granted and Mr. Stephen Boyer, a licentiate of the Presbytery was appointed to teach and preach as a stated supply two years, to the English speaking citizens of the Borough of Easton. The supplies sent the English inhabitants of Easton in compliance with the petition to the Presbytery of New Brunswick are as follows:

Mr. Shauer, 1st Sabbath May, and at discretion.
Mr. G. A. Hunt, 2nd Sabbath May.
Mr. James Campbell, 4th Sabbath May.
Mr. John Boyd, 1st Sabbath June.
Mr. J. V. Brown, 3rd Sabbath June.
Mr. Joseph Rice, 5th Sabbath June.
Mr. G. S. Woodhull, 2nd Sabbath July.
Mrs. B. Sloan, 3rd Sabbath July.

Rev. Stephen Boyer
1811-1814

After serving our infant church a little less than three years, Rev. Boyer left for Columbia, Pa. He is described as stout, full faced and cleanly shaven; complexion dark with features somewhat like an Indian. He is spoken of in the record as a good, sound preacher, who was successful in his work. During his short stay there were about thirty (30) whose hearts the Lord opened, so that they received the Word gladly and made a public confession of their faith in Christ, as the only Saviour of sinners. Following the departure of Rev. Boyer the congregation was supplied by Presbytery until the fall of 1816 when application was made to Presbytery of New Brunswick for the services of Mr. David Bishop, a licentiate of that Presbytery. The request was favorably considered by the parties interested and on November 13th, 1816 Mr. Bishop was ordained. As on the former occasion, the ordination took place in the First Reformed Church—the presence of Drs. Alexander and Miller of Princeton Theological Seminary indicating an occasion of unusual interest—they participating in the exercises. Mr. Bishop's salary was fixed at Three Hundred and Fifty Dollars per year payable half yearly. Amounts varying from Sixteen Dollars to One Dollar were pledged for the salary; in all 67 names. The amount collected the first year was Two Hundred and Thirty-Six Dollars. The second year the subscribers numbered 94 names and Three Hundred and Fifty-Nine Dollars collected, showing healthy growth. Mr. Bishop supplemented his income by teaching a classical school in the Union Academy on the hill, as well as by preaching in Mt. Bethel and at Durham. Up to that time, though fully organized ecclesiastically, the congregation was not legally incorporated by an act of the state, though it is evident from a carefully worded constitution in Mr. Boyer's time that such act of incorporation was contemplated. The constitution and by-laws that were not submitted to legislative enactment are interesting because of the rigid and precise terms that characterize elections and deliberations.

At a meeting held in the academy December 15th, 1817, Messrs. McKeen, Kennedy and Burke were appointed a committee to

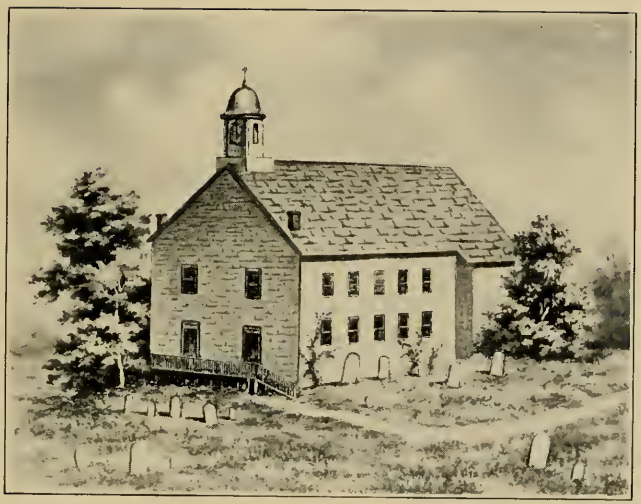


Rev. David Bishop
1816-1822

draft a constitution. Messrs. Eseck Howell and Absolom Reeder were added to said committee on January 3d, 1818. Said committee reported a draft of a constitution on January 15th, 1818, which was adopted and ordered sent to Mr. Rogers our senatorial delegate at Harrisburg for confirmation by the state authority. On January 22nd Mr. Rogers in his place presented Bill No. 76 on Senate file, and the Presbyterian Congregation of the Borough of Easton was erected into a body politic and corporate in deed and in law. The first trustees under the charter were John Green, William Kennecy, Eseck Howell, Robert Innis, Joseph Burke, Absolom Reeder, Benjamin Green, Ralph Tindall and Jesse M. Howell. The charter empowered the trustees to adopt a common seal with such device as to them seemed suitable. The one adopted is of circular form having within the rim the words—The First Presbyterian Congregation of the Borough of Easton. A little above the center is the figure of a dove soaring heavenward—the clouds already enwrapping her and from her wings are radiating beams of light. When Mr. Bishop entered upon his work in Easton, services were still conducted in the Court House in the square; but the place not being adapted to religious services, and its occupancy being very strongly objected to by some men of prominence in the community, who were opposed to all religious services, it was a plain case of necessity, that if the church was to thrive, the congregation must have a house of worship of its own and be absolutely independent of all favors. A move had been made at least 5 years before, for on the 17th of July, 1813 a letter was presented to the trustees of the academy from Messrs. Reeder, Bullman and Benjamin Green, trustees of the English Presbyterian Church, praying for a lot of ground at the corner of Ferner, now Second Street and Church Alley, on which to build a meeting house. The trustees very sensibly declined by resolving that it is inexpedient to grant any ground to the English Presbyterian Congregation.

Finding they must rely on themselves, on July 8th, 1815 a subscription was started for the purpose of purchasing a lot or

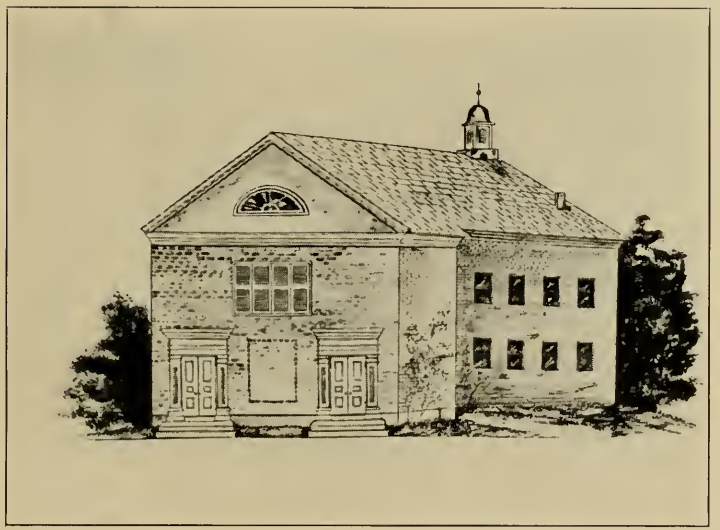
lots in the Borough of Easton and erecting a church thereon; and for a burying ground for said congregation within the limits of said borough. The enterprise progressed steadily, though not very speedily. On December 6th, 1817 a committee composed of John Green, Hill Hutchison, Ralph Tindall and Moses Davis, that had been previously appointed to report on the cost of a brick meeting house, reported that a building 45 by 55 feet would cost $7,000.00—one 45 by 50 feet $6,500.00 and one 40 by 50 feet $6,000.00. It was unanimously resolved to build a house not less than 40 by 50 feet and larger if the funds warranted. Several sites were offered at prices ranging from $2,000.00 to $1,000.00 for a lot near the Lehigh and on Bushkill Street west of Fourth Street, till finally after considerable discussion the present location on the northwest corner of Second or Ferner and Bushkill Streets was selected. On the 6th of March, 1818 Benjamin Green in consideration of Five Hundred Dollars sold lot No. 288 on the town plot, being 55 feet front on Bushkill Street to the trustees, though on account of the minority of some heirs, the deed was not formally executed till May 20th, 1829. On April 30th, 1818, Abraham Ealer and Mary, his wife in consideration of Four Hundred Dollars deeded to the trustees Lot No. 287 on town plot with a frontage on Bushkill Street of 55 feet. Possessed of these two lots, they proceeded to build: the original building committee was John Green, Absolom Reeder, John Cooper, Ralph Tindall, Moses Davis and Thomas McKeen. The cellar was dug by the men of the congregation on a Saturday afternoon. John Bowes was to burn the bricks. Hill Hutchison and Daniel Quigley were to lay them. Ralph Tindall was to do the carpenter work. Major Straub was to do the plastering, and John and Louis Gano the painting. As finally agreed on the building was to be 45 by 50 feet and the front was to stand back from the building line on Bushkill Street 12 feet and 5 feet from the line on Second or Ferner Street. The pulpit was placed between the doors opening from Bushkill Street; and to the right and left of the doors after entering the small vesti-



The Original First Presbyterian Church. Rear view from the North West in 1846.

bule, were closed stairways leading to the gallery that occupied the east, west and north sides. On the north gallery was placed a small organ. There were 44 pews on the main floor and 27 on the gallery, which with all other white pine woodwork, were painted white—the total cost being $6,500. I omitted to say that after passing through the doorways from the small vestibule into the aisles, there was running east and west from the respective aisles, a narrow aisle or passage admitting entrance to a few pews running parallel to the main aisles. Thomas McKeen, Joseph Burke and James Hays were a committee to solicit subscriptions, which totaled $5,878.15 embracing 210 names—the amounts varying from $500.00 to $.50. Among the contributors are to be found the names of Rev. Robert Finlay and Rev. Thomas Pomp. Rev. Bishop, the state supply gave $100.00, thus setting a good example of practical liberality and above all a genuine self-sacrifice in Christ's cause. A Calvanist of Wilkes-Barre gave $45.00, name not known. Thirty-four of the subscribers were females—twenty-six persons paid their subscriptions by hauling—three by labor—five proved insolvent. Some others proved rather slow pay, though able to make good; and the trustees Resolved That Benjamin Green and Ralph Tindall be a committee to put into the hands of Jacob Weygandt, Esq. all the unpaid subscriptions made by men able to pay, but careless and indifferent about keeping their promises. If willing but unable to pay, Mr. Weygandt was to be lenient and accept their notes at sixty days. It was hoped that the Law thus invoked would develop Grace. The church being completed, was solemnly dedicated to the worship of God on August 22d, 1819—Mr. Bishop preaching from the latter clause of Exodus 20th chapter, 24th verse—"In all places where I have recorded my name, I will come unto thee, and I will bless thee." The trustees put a valuation on the pews, rating them from 40 to 65 dollars in the gallery and from 90 to 120 dollars on the main floor. On August 28th, 1819 they were sold to the highest bidder, subject to the annual assessment for the support of the stated supply. We may here note that when the pews were sold,

it was with the reservation that the purchaser must pay for the support of the church ordinances, and annual rental and thus the ownership of the pew only anchored the owner in the occupancy in priority or to the exclusion of all others so long as he paid the rent. This calls to my mind the defeat of Elder McKeen, who, when he became estranged from the college through the boyish escapade of his nephew, that led to his suspension from college, smote the floor of his pew with his cane and declared he would invoke the sheriff's aid to keep out all who essayed to enter it, if the church trustees should grant the use of the church for holding the college commencement, as had always been done theretofore. Reverting to the sale of the pews, Mr. William White, commonly known as Chippy White, in my early days was the auctioneer. In the course of about 7 years the house was too small to accommodate the would be hearers. Accordingly a subscription was started December 5th, 1825 to raise funds to enlarge the church. $1531.00 were subscribed. Work was commenced in the spring of 1826 and 20 feet were added to the rear. Two doors were placed at that end of the addition for the accommodation of those who shunned facing the congregation from the front. The place where the addition joined the old audience room was plainly marked by a step or rise of 7 inches and those occupying the new pews could see over the heads of those in front of them and all faced South, just the reverse of what it is to-day. Twenty-eight pews were gained on the main floor, rated in value from 60 to 120 dollars. During the enlargement worship was conducted in the 3rd Street Reformed Church through the Christian courtesy of the boards of the German Lutheran and German Reformed churches, who owned the building conjointly. Here I may remark that I have read in our archives the correspondence between the trustees of our church and the official boards of the two congregations worshiping in the 3rd Street church; and it is extremely gratifying to note the beautiful expressions of Christian fraternity that made our congregation welcome to occupy their house for the worship of our common Lord and Saviour.



The Original Church. Front view from the South East 1846.

This enlargement imposed on our congregation a debt, for the extinguishment of which the trustees issued notes or certificates of indebtedness of the face value of $25.00 each, bearing interest at rate of 4 per cent. per annum. Forty-eight of these notes were sold, yielding $1200.00.

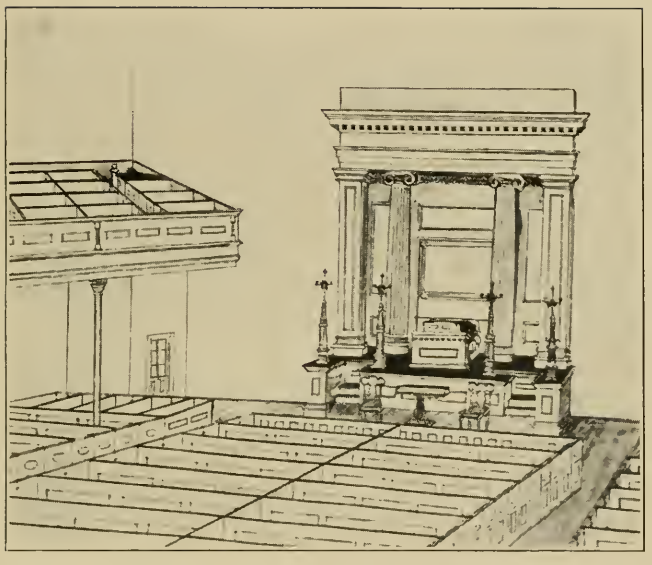
In 1846 the congregation was again found too large for the building; and to make room the church was built out 12 feet to the building line in front on Bushkill Street as at present. The building committee consisted of Messrs. George W. Housel, John Dickson, James McKeen and Joseph Dawes. $1,095.00 were subscribed for the alteration. Twenty-one new pews were gained, of a value ranging from $95.00 to $125.00 each. During the improvement worship was conducted in Christ's Lutheran Church, corner 4th and Ferry Streets through the Christian kindness of that church; acknowledgment of which is embodied in the minutes of our board of trustees. When completed and opened again for worship, Dr. Gray preached from Haggai, second chapter, seventh verse, "I will fill this house with glory, saith the Lord of Hosts," on December 27th, 1846.

During the following week the new pews were all sold at a premium, in a few cases as high as $60.00 over their valuation.

On April 1st, 1845 Philip H. Mattes and wife, Catherine in consideration of 1040 dollars deeded to the First Presbyterian Church of Easton lots 285 and 286 on the town plot, beginning 21 feet east of Sitgreaves Street and extending easterly 89 feet, thus making out total frontage on Bushkill Street 199 feet. When the church was enlarged in 1846, the congregation erected on a portion of the lots last purchased a small brick session room 30 by 40 feet one story high, for the use of the Sabbath School and for midweek services, at a cost of 1400 dollars. In appearance it was very plain indeed. The benches placed in it were of the plainest, cheapest style. I can well recall the depressing effect the general impression of the interior had on the worshiper. A cheap cast iron cylinder stove with sheet iron top, an utter stranger to blacking, stood on the east and west

sides of the room, radiating an uncertain amount of heat on the few people, mostly females, that clustered around them during the service, cut short in righteousness many a time on a cold night. In 1869 this small building was completely remodeled and enlarged—a second story added and the length increased by about 30 feet. The width of the front was increased by an addition of about 5 or 6 feet on each side for use as a Sabbath School Library Room and for other purposes. A furnace was placed in the cellar to heat the whole building—the second story was partitioned off into 5 fine rooms in general arrangement as seen to-day. New settees were placed in the audience room for the use of the Sabbath School and Wednesday night services—all at a cost of about $10,000.00 raised by subscription. In 1907 modern methods of conducting Sabbath Schools, embracing graded classes, as well as because a better taste in architecture and a sanctified appreciation of the home beautiful, seemed to call for a radical change in our session house. Many conferences were held and plans presented involving a large expenditure and the occupying of much of the vacant ground between the church and the present site of the session house; when most fortunately it was decided to thoroughly remodel the old session house. The work was given in large measure into the hands of a trustee, whose modesty forbids by naming him. He with the coöperation of the President and the loyal assistance of a full working Board, hung the second story on a roof truss, and removed the unsightly iron pillars that should never have been put in, for they seemingly divided the room in two parts, and were absolutely unnecessary. Then dividing up the abnormally long and narrow room by two pilasters on each side carrying beautifully modeled girders—crowning all with most tastefully tinted side walls and all woodwork painted ivory white, previously borrowing the conception for the work framing the pulpit as a background, from the pulpit surroundings in the church as they were before the radical change therein in 1879.

No talisman ever wrought a more magical change than was



The Original Interior of the First Presbyterian Church as it appeared before the alterations of 1876.

designed and carried to completion under the exercise of that trustee's taste.

Reverting to an earlier date that we may gather up the loose ends in the way of improvements of our church property, in 1852, Elder Thomas McKeen, who was a tower of strength in our finances, proposed to give 4200 dollars, if the congregation would supplement it with 650 dollars, for the purpose of erecting a fine, large parsonage on the vacant lot adjacent to the session house on the West. The offer was accepted and the parsonage built—pretty much as it now stands—the very best—most stylish and roomy home for a pastor in Easton to-day. Changes have been made in the building in some respects; but not always improvements. I remember it was always said that the young unmarried men in the congregation paid for piping the house for gas and for all the gas fixtures.

In 1879 this ever progressive people met and discussed further improvements. I had often noticed the dirty streaks on the wall back of the pulpit that gave the church a very untidy appearance. Catechising the sexton, Mr. Weaver as to the probable cause of it, he said "Come in and I will show you." His explanation was this—when once or twice a year he cleaned the church, he turned the full force of the water through a hose on to the white woodwork above and back of the pulpit to wash off the accumulated dust, the dirty water ran down the wall and streaked the paper. That was a sufficient explanation; and when shortly after, the congregation was called together by the trustees, to decide what, if any, changes should be made in the interior of the building, and quite a number of our prominent members favored retaining the galleries and repainting all the woodwork in white, the hose incident furnished me with a strong point that proved a powerful factor in framing the decision to reduce the quantity of white woodwork, that resulted finally in the radical transformation of the whole interior.

It is convenient just here to tell in few words how nearly we came to losing our dear old church by fire. This same Mr. Weaver, our sexton, was also the night watchman at the Easton

Bank. He assured me in the most positive manner that one night about midnight when a terrific windstorm was raging, a voice seemed to say to him "Go right down to the church or it will soon be in ashes." Duty to the bank said "Don't go away. You have no right to go. Your place is here." The voice said repeatedly "Go to the church at once." He went and as he opened the door to the Sabbath School room under the north part of the building, he saw the wainscoting, just above which the smoke pipe then red hot, passed through a partition on its way to the chimney, all in flames working rapidly up and to right and left. He opened the door leading to the furnace room and found as he said and firmly believed, that the violent wind had drawn the upper door shut and the greatly increased draft had overheated furnace and pipe. There were no portable fire extinguishers in those days; but with a few buckets of water always kept ready for use, he soon succeeded in quenching the blaze. He heeded the vision's voice and our church building was saved and he was saved a charge of culpable forgetfulness in not opening the upper door of the furnace before he went to the bank in the early evening. Reverting to proposed improvements it was finally decided to award a contract to Mr. George E. Seiple to tear out the galleries *in toto*—cut the first and second tiers of windows into one, forming a row of long and rather narrow windows in which were placed colored panes as at present—one only, so far, being supplanted by the beautiful representation of the Nativity—the gift of the children of Mrs. Emma Raub Stout, long a faithful member of this church, in memory of their sainted mother. I presume many present to-day remember the beautiful green Venetian blinds that in days previous to 1879, shaded the windows under and over the galleries. The old white pine pews were removed—the floor was dropped to an incline northward of 3 feet, beginning at the level of the vestibule floor and inclining to near the pulpit on a regular grade. The position of the pulpit was changed from the south to the north end of the church. Mr. George E. Seiple told me not long since of a startling inci-

dent that occurred one very hot and sultry afternoon when they were bringing the lowering of the church floor bodily to a conclusion. The two tiers of side windows had been cut into one tier—the galleries and pews had all been removed and the whole structure had a very dilapidated look. The tall trestles for work at the windows had been left *standing* on the floor that was being lowered bodily. Mr. Seiple had had the inside faces of the uncommonly thick and well laid foundation walls on the east and west sides chipped off by masons by dint of much time and toil and sloped to the required pitch northward. The more than a dozen workmen were cautiously removing, by slow stages, the props beneath the floor, when the cellar, in which they were working at close quarters, became dark as pitch by reason of the gathering thunder clouds—the darkness by times relieved by the most vivid flashes of lightning imaginable—peal after peal of rolling thunder shook the building fearfully; when all at once, synchronously with a crowning commotion in the elements, there was a crash in their midst, as though the church had collapsed. The culminating crash was followed by a succession of deafening sounds on the floor above them, proceeding, as they afterwards found, from the falling over of the tall trestles—each striking its neighbor as it fell till all had fallen. When the atmosphere became clear of dust, each man looked to his fellow like a ghost, so white had their faces become from fright; but there was the floor, fallen to its desired position, as it has stood ever since without a moment's adjustment. Mr. Seiple said that what made the fright more terrific was the fact that that very day some wiseacres were predicting a collapse from the cutting out of the brickwork between the tiers of windows on each side, which he had himself advocated as safe beyond the shadow of a doubt.

Beautiful black walnut pews holding six persons each, were installed. The organ was brought down from the gallery, and was placed back of the pulpit and played through the use of long trackers reaching to the keyboard in front of the pulpit—the quartet choir sitting on a curved seat that encircled the or-

ganist's stool and rising to a raised platform about 7 inches high, stood facing the congregation while singing. The two front doors were removed and one large central door put into the front and opened through two large plate glass doors opening right and left from a large stationary plate glass—all acting as a protection from cold draughts of air and admitting abundance of light into the vestibule that spanned the whole front of the church.

From this vestibule there ascended in a square tower at its eastern end a convenient stairway leading to the beautiful new gallery spanning the south end and supplied with 34 black walnut pews that seat 130 persons comfortably. This improvement cost $8,000.00. In Rev. Carlile's pastorate, 1887 to 1890, an addition of 30 feet in form of a true semi-circle, was placed to the north end, beginning at the south side of the first north window on each side of the building. The present two large windows were installed in the north end. A contract was made with Cole and Woodbury of Boston for the present three bank organ for the sum of $3,500.00 and the old organ, which was sold by their order to the Presbyterian Church of Bangor, Pa. The new organ was placed between the two large northern windows and ample space given the choir in front of the organ and back of the pulpit platform. In the winter of 1890-'91 the entire front and tower of our church was ruined and fell outward from being undermined by the breaking of a large water pipe during the construction of a deep sewer in the middle of Bushkill Street. The reconstruction of the front in which were now placed the present beautiful stained glass windows, and the extension of the front about 12 feet beyond its former width, with a tower at each end and a wider and handsomer vestibule with stained glass windows, involved an outlay of about $9,000.00 —no reimbursement being made to the corporation for the damage sustained. Coincident with session room improvements that were being made in 1907, there was being done on the outside in our cemetery grounds a decided betterment in the filling up and grading of the ground. This was accomplished by utiliz-

ing the 5163 two-horse wagon loads of earth dug from the cellar of the Northampton County National Bank, corner 4th and Northampton Streets, that were given us without cost other than for the spreading and levelling. Previous to such filling in, an opportunity was given the relatives of those buried there, to remove them to the cemetery. In cases where all relatives were dead or the living objected to the removal of their dead, a chart was carefully prepared indicating precisely the relation of the coffins to certain fixed points or markers, so that if at any time hereafter, removal is desired, there will be no trouble to find the place of their interment. By spreading the new earth at an average depth of 3 to 4 feet over our whole lot including parsonage yard, we have secured a most beautiful lawn that enhances greatly the value of our whole property.

I omitted to say, when describing our church edifice, that the original building and the first addition to the north end, was surmounted at that end by a substantial cupola or belfry and the heavy timbers that supported it, were utilized by Mr. Seiple when in 1888 he constructed the last northern semi-circular extension, by laying them in a fanlike form from a radiating center as a basis for the roof at that place.

The first seats in the session room were brought from the school room under the north half of the church, and were very cheap and uncomfortable—were about 5 feet long and had backs. These were followed by more expensive and more comfortable settees with reversible backs but with seats rather narrow. Next came seats with backs and joined in sets of two, three and four, and adjustable to form a figure around the single seat of the teacher of the Sunday School class. These were followed by chairs as at present. This concludes the history of the church property—what one may style the Static work of the church.

As before remarked, the two classes of church work so closely intertwine that we must guard against too violent separation of them for fear of doing injury to one or the other. Conveniently planned and artistic buildings do not make an effec-

tive church. It is deep, bed-rock preaching that goes down to the Calvanistic foundation of things spiritual, if it is a Presbyterian congregation, and cements each superimposed layer with the virtue of Christ's blood and spotless righteousness, that brings results worth having. For the most part we have always had such preaching; and adults and children as well, have been taught that the best of good works to the extent of rendering everyone about us happy in the usual, but wrong acceptation of the word, will avail nothing and are effective and redound to eternal life, only as they are the indices to the world, not to God, of a consecrated heart and life.

Mr. Bishop continued to supply the church till his death on May 19th, 1822, having labored five years and a half in Easton. His remains were buried in the rear of our church; but now rest in our beautiful Easton cemetery. He was born at Ringoes, New Jersey, and at his death was 31 years old. His paternal parent and grandparent were of very worthy English stock of Presbyterian faith. David Bishop, Sr., his father, married a Miss Anna Schenck of Holland stock—was a colonel in our Revolutionary war, and at its close settled at Ringoes, where he built the Amwell Academy at his own expense. He was an elder in the First Amwell Church. David Bishop, Jr., was the youngest but one of nine children. Descended as he was from Scotch Irish, English and Holland stock, who were all Presbyterians, his was truly the heritage of the righteous. He was graduated at Princeton College in September, 1819, and had as classmates a number of men who became distinguished in the various walks of professional life, such as George M. Dallas of Pennsylvania, Abel Upvhur of Virginia, Chancellor Johns of Delaware and Chancellor Halstead of New Jersey. In 1811 he was appointed superintendent of the Trenton, N. J., Academy and continued to teach there till 1815 on a salary of $900.00 to $1000.00—a large salary for so young a man in those days. He studied theology under Dr. Woodhall of Freehold, N. J.—was licensed by the Presbytery at New Brunswick, and in 1815 became assistant to the Rev. J. F. Armstrong, pastor of the First

Presbyterian Church at Trenton, N. J. In the fall of 1815 he married Sarah Caroline Prall, daughter of John Prall, a Revolutionary soldier of Prallsville, N. J.

When Mr. Bishop came to Easton in 1816, the field was altogether uninviting, without any house of worship—in a town whose reputation was far from savory—a town in which drinking and Sabbath desecration and dancing at public houses and card playing galore, justified the name of Sodom, as I myself heard it called at a later day in the city of brotherly love. He occupied for a time the house at the northwest corner of Second and Spring Garden Streets, later tenanted by Rev. Thomas Pomp, D. D. The immoral status of Easton was probably referable to the fact that there was at that early day but one resident pastor in it. Rev. Pomp at that time lived in one of his country parishes. The only pastor, a German, name not known to me, was lax in discipline and was not by any means a model Christian, for he allowed his fondness for his violin to betray him into frivolous performances on it on his front porch on Sunday afternoons. Seemingly forgetting that things that are lawful may not be expedient, and if practised, may do much harm.

Pious without austerity Mr. Bishop united all the cheerfulness of the companion and the polish of the intelligent gentleman with the simplicity of the Christian. Mr. Bishop being an excellent linguist, was well equipped for his supplementary work of teaching, for he was a very scholarly man of fine presence and in his classical school conducted in the academy on the hill on Second Street, as I have heard my father say, he did excellent work in fitting young men thoroughly for Princeton College. From him doubtless Dr. Jonh Vanderveer got those ideas about teaching, when he was Mr. Bishop's assistant in 1817 and 1818, which rendered him so famous when ten years later and six years after Mr. Bishop's death, he opened a Classical School of his own in our borough.

Mr. Bishop's manner in the pulpit was solemn, impressive and deeply earnest. His advent in Easton aroused what relig-

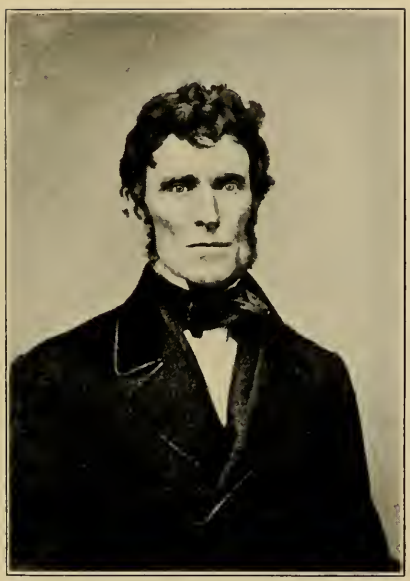
ious element there was, to unwonted activity and surprised the indifferent German element. Being a man of strong convictions, he proclaimed vigorous doctrines without fear. It is said of him that a neighboring minister somewhat lax in his theology and morals, remonstrated with Mr. Bishop, predicting that such "horrific preaching" would empty his church; but it proved to have just the opposite effect, as it always does, when done in the Spirit of the Gospel. Cowardly, inane, pointless, goody, goody preaching is one of the surest ways of emptying a church and disbanding a congregation. Mr. Bishop was by no means a bigot, but was kindhearted and liberal, for he at times exchanged with the first Episcopal Rector in Easton, Rev. John Rodney, Jr., with whom he was on particularly friendly terms—so much so, that on a Christmas day they communed together in celebrating Christ's undying love. To the poor and lowly he was particularly attentive. The colored people who were quite numerous in Easton, loved him dearly and filled the portion of the gallery of the church set apart for them. He held prayer meetings for their special benefit. Tunis Francis and Betty, his wife, were colored people of consistent Christian character, of whom I often heard words of praise from my parents. My father always spoke of him as a very instructive and interesting preacher—one of the best in Newton Presbytery, which could boast of many notable preachers, like Campbell, Condit, Lowrie, Caudee, Hunt and Dr. Jacob Kirkpatrick, grandfather of Ex-Judge Kirkpatrick, of our city. His manner was earnest, his sermons practical, yet spiritual in thought. Mrs. Bishop, being a lady of refinement and of a vigorous and cultivated intellect, was a valuable helpmeet to her husband in the conduct of a female prayer meeting, assisted as she was by a Mrs. Henrietta Arndt, a worthy Christian worker. Mr. Bishop established the first Sunday School in Easton, assisted by Miss Sophia Kemper and two ladies of a family of Friends or Quakers—the Misses Hannah and Margaret Churchman, and by Miss Elizabeth Long, who became the first wife of Col. Thomas McKeen, one of our best known elders.

Mr. Bishop's whole life was an eloquent, impressive and instructive sermon to the people of his small charge. His death was much deplored as all his parishioners loved him and had felt that an assured future of usefulness was before him. His death was followed by a large ingathering of men, who referred their awakening to his work among and for them. Hence his crown was not a starless one, but many gems are sparkling there in glorious beauty. Mr. Bishop was a good temperance man. A paper to which I have access quotes from one of his sermons on the observance of the Sabbath, as an illustration of his composition, as well as illustrative of the customs and habits of his time. "Collecting at taverns and tippling houses on this day is a shameful profanation of it. I should be very sorry to think that any of you, my friends, would ever countenance such a demoralizing and God provoking practice. But I have reason to believe that such is the case with some of our neighbors. Almost every Sabbath brings some of them by my door. Oh! how it pains my heart, when I think of the destructive nature of their errand. If there is no law to reach such practices, Christians and the friends of morals and good order, ought to take every occasion to speak of those things, to the shame and disgrace of those guilty." Speaking of lounging and sleeping on the Sabbath, he declares with pungency that the Sabbath of mere physical rest is the Sabbath of brutes. He was a tall, light-complexioned man with abundance of very dark hair, giving him a handsome appearance; just such a looking man as his son, Calvin, my classmate at the University of Pennsylvania in medicine. He had one daughter, Amelia Ann, who became the wife of Rev. Ninnian Bannatyne, a graduate of Lafayette, settled at Washington, D. C., a splendid sermonizer and eloquent preacher, whom I well remember. After Mr. Bishop's death, his family continued to reside in Easton—his widow suffering terrific headaches produced by her head coming in contact with a pump handle. An operation by trepanning brought relief, so that her last days were passed in relief from all suffering.

His decided and beneficial influence lived after him and in him was verified the scripture that says "Blessed are the dead who die in the Lord, for their works follow."

After the death of Mr Bishop, the congregation was ministered to by Presbyterial supplies until September of same year, 1822, when Mr. John Gray, a licentiate of the Associate Reformed Presbytery of New York, was invited to preach on trial, and his ministrations proving acceptable, he was invited to serve one year, as stated supply. The work thus begun in uncertainty was prolonged 44 year, 7 months. Mr. Gray took up the work so auspiciously begun by Rev. Bishop, and prosecuted it with, in some respects, marvellous success. We want no better evidence of such success than the two enlargements of the church edifice to accomodate increasing audiences during his pastorate. In the church archives we see that when in 1846 the congregation met to plan for further enlargement of the building, a vigorous move was made in favor of sending out a colony and to help erect for them a church in another part of the town; but before the plan was perfected, a committee appointed to secure plans for enlargement, reported a plausible plan for increased accommodations and the suggested scheme for colonization with material help, was smothered effectually for the time being.

The movement for colonization in another church to be built by aid of the First Church was, doubtless, started by the conscientious and pugnacious Dr. George Junkin, President of Lafayette College, who had, when he first came to Easton in 1832 and for some years later, been very friendly with and helpful to Dr. Gray. Time and again have I seen Mr. Gray walk from his house, then at Southeast corner Second and Spring Garden Streets, to meet Dr. Junkin and family coming down Spring Garden Street from his home, northeast corner 4th and Spring Garden Streets, and have seen him ask Dr. Junkin to preach for him, for he was suffering from a cold: and the doctor would give us a grand sermon full of spiritual meat, as



Rev. John Gray, D. D.
1822-1867

Go! may Jesus guide thy going.
May He be where'er thou art;
May His love forever flowing
Cheer, refresh and warm thy heart!
May his presence
Never from thy soul depart!

And where no farewell is spoken,
Where no tear the cheek shall stain,
Where we give no parting token,
There shall Christians meet again!
Yes, in heaven,
Saviour, let us meet again.

Does any one suppose that if the learned Doctors were at serious estrangement, the wife of one of them would have written such pleasant words respecting the other? I trow not.

Though not officially connected with this church, it may not be out of place to state that in the painful controversy at the college a resolution had been passed by the trustees, a majority of whom resided hereabouts and were men of no experience whatever in college educational methods, calling at times for strict discipline, that gave to the students the right to appeal in case of supposed grievances, from the action of the faculty to the board of trustees. As Dr. Junkin on his return to Lafayette from Miami in 1844, became the inciting factor in establishing the Second Presbyterian Church, it is but right to say he would not return to the college till the offensive resolution was rescinded and the deciding power of the faculty was restored. For several years the doctor seeing the First Church crowded to its full capacity, worked for the extension of Presbyterianism in this community, and wrote to the session of the First Church that he proposed to preach in the Baptist Church on Ferry Street on Sabbath afternoons, where he would endeavor to meet the demands for increased means of grace by a series of lectures on Experimental Piety. He asked their

consent and coöperation. The session gave its consent, but in terms that indicated that the proposal was distasteful to them. The lectures were given—were well attended and resulted in good. As was anticipated, they led to a petition to Presbytery for a second church, which, much to the surprise of most members of Presbytery, was violently opposed by the session of the First Church. Dr. Gray unfortunately looked upon the movement as an attempt to drive him from Easton. It was then he preached with unusual animation on the text "Touch not Mine annointed and do My prophets no harm." No one felt hurt, for no one felt that he was suffering from any attack, save in his own imagination. Presbytery organized the second church, but after a vain struggle against persistent opposition from this church, it asked Presbytery to disband it. This was done and most of its members applied to the Dutch Reformed Classis of New Brunswick to organize a church of that denomination here, which was done. Our congregation was a very strong one in numbers and financially. No finer appearing body of men and women was to be seen anywhere. The vast majority of the leaders in professional life as well as the most prosperous merchants and tradesmen in the community, worshiped at the First Presbyterian Church. Clergymen from the cities of New York, Philadelphia, Baltimore and Washington frequently remarked the attractive and intelligent looking congregation that greeted them morning and evenings. The church was proud of its choir, and we find that as early as 1826 John Stewart, Benjamin Hinds and James Wilson took turns in standing before the pulpit and leading the congregation in singing. In 1847 an organ was purchased—1830 the organ was pronounced unequal to the high standard set for their church music. A new and much finer organ was purchased. In 1832 a musical instructor was procured to meet the congregation statedly and teach music. In the early forties by exchange of the instruument purchased in 1830 and by the proceeds of a fair, a still better organ was obtained that served till in 1888 the present organ was installed.

In 1832 the trustees discarded stoves in the church and put in a furnace—in same year Venetian blinds were installed and the aisles carpeted and benches with backs were put in the Sunday School room under the north half of the church. In 1817 the opening meetings were held at early candlelight.

In 1829 a cast steel triangle and hammer were purchased for $25.00, to call the people together. The triangle being knocked to pieces by the hammer, a bell weighing 844 pounds, was purchased through a Mr. J. D. Holbrook of New York City for $323.15, which a little later for a reason not found on record, but as gathered from the correspondence, probably a to harsh sound, was exchanged for one weighing 572 pounds and costing $196.04; which is the one now in use.

Sperm candles were at first used for lighting. In 1850 the trustees resolved that only whale oil should be used for lighting the sanctuary. In 1851 gas was introduced and electricity in 1888.

A few words in regard to Sabbath School work. To be accurate, the church was born of the Sabbath School, for as said before, a few pious men feeling a responsibility for the spiritual training of their children, made their wishes known to Presbytery of New Brunswick, and through it obtained an English teacher, who gathered in the young and fed them for several years till a church organization was perfected. After the coming of Mr. Bishop the Sunday school was placed on a substantial basis in which the conspicuous feature of Presbyterian oversight of the lambs of the flock was made prominent; and it has continued till this day. Then fit religious books as helps to Bible study, were rare and expensive. Now the pendulum has swung to the opposite extreme, and books written presumably for enlightment in Bible study are legion; but not always free from the charge of trashy excitants of the youthful mind. Down to 1828 the school was divided into two departments—the male and female, each under a separate superintendent and conducted in separate rooms or separated parts of the same

room. In 1824 the expense was but $4.79. In 1825 there were 160 pupils and expense $39.47.

We must not omit to mention specifically and with emphasis the assistance rendered Dr. Gray in the school by James Wilson and Jesse M. Howell, elders deeply interested in Foreign Missions. Truly they were as Aarons and Hurs to the doctor. A boy in a school in India supported by our Sabbath school, was named after Mr. Wilson. At one time in 1845 three children in India were supported by our school. In 1838 our sessional record shows that it was the purpose of the session to have our church support a Foreign Missionary of its own, but the board of foreign missions did not favor the plan. We were 50 years in advance of the Board. In 1843 Thomas Wilson, a colored man, was, at a special meeting of Presbytery in our church, ordained to the work of the ministry, to go as a missionary to Africa. I remember he preached on the text "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so he openeth not His mouth." I recall distinctly his personal appearance in our pulpit—a strong, well built man, and that his sermon and prayers were thought to give promise of much usefulness among his race in Africa.

In 1864 Mrs. Margaret E. Eckard, wife of Dr. I. R. Eckard, and mother of Dr. L. W. Eckard, organized an infant school in connection with our Sunday School, which has ever been an interesting feature of our Sunday school work under most able superintendents. The attendance of our larger school, though drained by the establishment of three other schools as nuclei of churches, has been uniformly good, though constantly crippled in growth and usefulness by a lack of competent teachers. It is a question in my mind whether the numerous lesson helps so styled, are after all as good for making a thorough acquaintance with Bible facts and doctrines as the old fashioned study of the Word with searching, incisive questions by the teacher and answers by the scholar, backed by his or her citation of scripture arrived at by diligent search. The school has not always enjoyed that liberal support from the church financially that its

importance in the training of young souls for life's trials and temptations and for the future life, would justify it in expecting. The time was when an ardent worker in the school would personally solicit money for new books and thought his work a success if, by dint of persistent solicitation he secured $25.00 and that perhaps once in three years. Now the session recommends the payment to the treasurer of the school of $225.00 annually. Later on we will gather together in one grand total all the contributions to benevolences, using the word in its ordinary sense, from the beginning of our church life. In April, 1875 there was an average attendance of 200 scholars, and the church gave for its support, $139.00, which was rather below the average contributions. In the preceding year it was $239.00. In April, 1812, the church reported 14 members to the Presbytery of New Brunswick. In 1814 the name appears for the first time on the minutes of the General Assembly, but without report. In 1815 the first benevolent contribution recorded was $38.65, given to Princeton Theological Seminary. In 1820 it gave $2.00 to Educational Fund and $2.50 to the Missionary Fund. In 1825 there were 96 communicants and total benevolences $17.00. In 1849 the church reported 407 members. In 1875 in Dr. Miller's pastorate, there were additions of 84 members, the largest in any one year up to that date.

As Dr. Gray was so long the pastor of the church, being identified with it almost from its organization, the history of the church is to a great extent, the history of the man; and much that has been previously written concerning the development of the congregation and its acquisition of property, now so valuable, really belongs to his career, as it was accomplished under his ministry. The doctor's style of sermon was what might be called ornate with the frequent use of the alliterative words "big, bright and beautiful"—being rather pathetic in tone and delivered with calm dignity, utterly without passion except on the one occasion I recall and to which I have already adverted. Then he waxed very earnest. I recall two other texts—one for a funeral sermon, "I was dumb and opened not

my mouth for Thou didst it," and the other—the basis of a pungent and searching sermon, "Thou art the man." I know of two souls that were that day born again under the convicting power of the Spirit. Dr. Gray was tall and thin—very shapely and well dressed in black.

I very distinctly recall hearing my parents speak of the straits to which all on board the vessel, on which Rev. John Gray and wife Jane embarked for New Brunswick, B. A., in 1820, were reduced by reason of the voyage being prolonged by adverse winds and storms to many times the usual duration. They were kept alive by soup of which tallow candles were the only nutritive ingredients. It was then too, as I remembered it told, that when even that meagre source of sustenance came to an end and despair of relief overwhelmed them all, resort was had to a drawing by lot as to whose life must be forfeited to save the lives of the others, and the lots fell on Mrs. Gray, a season for prayer was observed and at its close, a vessel was sighted, and all were rescued and landed safely at one of the Bermuda Isles—so far had they been carried from their course. This answer to prayer doubtless led to the opening of our church at sunrise every morning for prayer in 1832 when the cholera appeared in New York City and claimed many victims and sporadic cases in Easton caused by Christians, who worshiped God as not alone the God of Redemption, but of Providence as well, to cry to Him for protection.

These sunrise prayer meetings were largely attended by all classes and ages and without doubt led to calmness of mind and indirectly to immunity from attack—so far as I can learn the First Church was the only one opened for the purpose stated.

In his bearing there was a happy blending of dignity and urbanity. On the streets his step was slow and measured. Regarding his attitude on church extension in our vicinity, though at the time I felt that he was entirely too conservative, and that by reason of his being so, Presbyterianism did not advance as it should have done and would have done under one not so self-centered, I am now inclined to think he was more

than half right; for his course surely developed wonderfully the static force of his church, whilst through such firm planting of our church's own interests, its dynamic power made itself felt in church extension in our vicinity, safely guarded by his conservatism. It may make apparent the doctor's peculiar method of reasoning conscientiously, to say that when on one occasion I took to him a dividend from our firm, of which he was a member, he happened to use a steel pen to sign the receipt, he said "Oh! that is a pen for hard times"; looking at me he added, "Charles do you know that I pay the good Lord Twelve Hundred Dollars a year for the privilege of preaching the Gospel?" I replied "Why—no, how is that?" He said "It costs me just that much more to live than I am paid in salary." Dr. Gray was born in county Monegan, Ireland, in December, 1798—was educated at Glasgow University. In October, 1820, was licensed to preach, and was married to Miss Jane Sewers, a lady of a good deal of poetic talent. The abiding affection of many of his parishioners found expression in the beautiful bronze tablet, placed on the west wall of the auditorium in 1889—the encompassing wreath of shamrock sweetly telling the land of his nativity that he loved so dearly. He then came at once to the province of New Brunswick, where he preached for 18 months, and then came to New York, and finally in 1822, to Easton. His salary was $350.00 the first year, in semi-annual payments. In 1823 it was made $400.00. In 1824 it was $450.00. In 1828 it was $600.00. In 1829 it was $800.00. In 1843 it was $900.00. In 1846 it was made $1,000.00, to which the parsonage was added free of rent in 1853; and so it continued till his death. After serving as a stated supply six years, he was installed as pastor in 1828, thus becoming our first pastor. In 1866 his health failing, his son-in-law, Rev. Moses A. Depew, was voted his assistant. After one year's service he removed to Boston. Dr. Gray still failing in health, he offered his resignation, which was formally accepted April 15th, 1867. He preached for the last time on first Sabbath of April, that year, and died in January, 1868.

Rev. Moses Depue
Assistant 1866-1867

Rev. William A. Kerr was called to the pastorate September 6th, 1867—was ordained November 19th,—resigned in 1870, and removed to Williamsport.

Rev. Franklin E. Miller was called to succeed Mr. Keer, December 28th, 1870, was given charge of the church in February, 1871, and on May 1st, 1871, was installed. Dr. W. C. Cattell preached the sermon. Dr. Jacob Belville delivered the charge to the pastor, and Dr. C. Earle the charge to the people. Mr. Miller, in a pastorate of 16 years, grew steadily in popularity—was very successful in winning souls to the obedience of Christ. He was instrumental in securing the thorough remodeling of the church edifice in 1879. He was an excellent organizer—getting places for work in the church by the young men and then working with them, he so wrought as to endear them to him in loyal assistance. He was a forceful preacher that never faltered in his duty to present, explain and drive home to the heart and conscience of his people the Calvanistic doctrines of his church, that as an ordained minister of the Presbyterian Church, he was bound to enforce. He fully believed in and worked for church extension, exalting the dynamic above the static influence of his pastorate. Hence we find him planting mission chapels in Seitzville, at Riverside up the Delaware river road, and at the corner of 12th and Northampton Streets. I will never forget that one morning meeting Miss Harriet Porter, she told me of a lot at that corner which her sister Elizabeth, then deceased, had always proposed giving to our church to establish a mission thereon. She said "If you, after examining the lot and studying its relation to that part of the borough, pronounce it a good location, I will deed it to the church to carry out my sister's wishes." Calling at once on Mr. Miller, and telling him of the offer, we lost no time in walking out to the lot, studying its relations to that part of our growing borough, and decided favorably on its fitness as a church center. I called on Miss Porter, told her of my opinion fortified by Mr. Miller's. She then said that if I would quietly ascertain what the house and lot adjoining her lot on the east, could be bought

for, if the price was not excessive, she would gladly buy it and present it likewise to our church, so as to form with the last named lot, one of ample dimensions. Through another party I got the information sought for, and Miss Porter bought and conveyed it to our church—a noble act of a noble woman. I remember when Miss Porter was leaving town for Europe, as the 'bus was backed up to the curb in front of the home of a fellow traveller, she saw me passing—called to me to stop at the door of her house and the servant would hand me an envelope containing her contribution to our church benevolences for that year. On opening it I found five new crisp one hundred dollar bills for distribution among our boards as I thought best. Her sister, Mrs. Mary Porter Davis, lovingly left, by will, a substantial legacy to our church.

Resuming my account of Mr. Miller's work for the church, he was always persevering, and if one favorite method of attaining his end did not work to his satisfaction, he tried another, till success crowned his efforts. He was not petulant or cross over an honest defeat—nor did he harbor any personal feeling. Therein we saw the man. Well do I recall how when just after he began work among us, he found efforts were being made to dislodge him, he came to me as his friend, to confer. He evidently was not a little discouraged. I begged of him to keep straight on preaching a vigorous Gospel in love. Though he said he believed it would take two generations to live down the opposition and thwart the machinations of his enemies, he said he would work hard and do his level best. In a few years he was the most popular, because the most logical and instructive preacher in Easton. I myself heard one of his most persistent opponents when he first came, and who had left the church, say to him at the meeting of the Presbytery when the pastoral relation was dissolved, "I have been twice sorry—sorry when you came and remained stemming the tide against you and now much more sorry that you are going to leave our town and Presbytery." Mr. Miller's methods were peculiar I feel it would not be irrelevant to tell how on a time when

Rev. Wm. A. Kerr
1867-1871

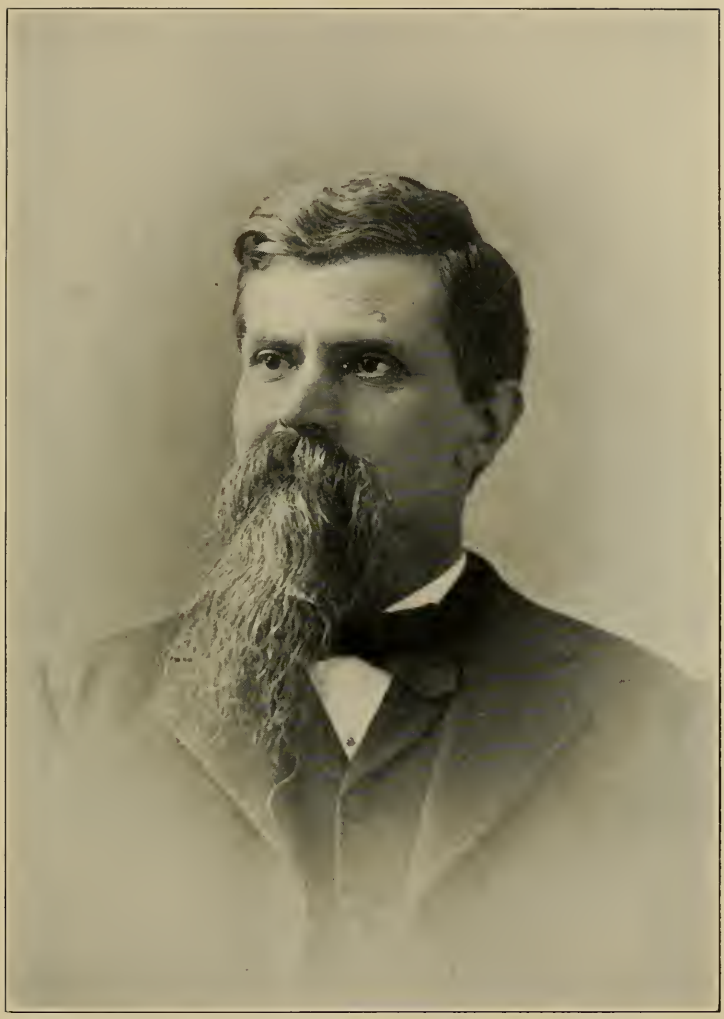
there was no morning preaching in the College Chapel, and his strong and instructive preaching drew many students, who fairly filled our gallery of 34 pews, he having repeatedly suffered annoyance from a student stretching himself in a semi-recumbent position, stopped short in his sermon—his head nervously moving by rapid jerks, from side to side, betraying his excitement; he said "I want that young man who is lounging in the gallery to sit up and remember that this is not the College Chapel. Whether the sermon he hears is always worth his wide awake attention or not, it is always worth while to be a gentleman." Some of his fellow students felt aggrieved at this caustic remark; but no matter, Mr. Miller did not care a straw for anyone's presence and patronage, if to get it, the dignity of the service was to be compromised. In the same spirit he rebuked the men who here and there in the audience, put on their overcoats during the singing of the doxology; saying their dinners would not suffer from the trifling delay. To show that such rebukes did not diminish his audiences, I have seen 90 per cent. of the seating capacity of the church filled every Sunday, and the same proportion of our session room on a Wednesday night service. Why was it? Not particularly because he was a pleasant or eloquent speaker; but because the people were paid for the coming by the high class spiritual food they received. It was frequently so filled in Dr. Carlile's and Mr. Haines' time; for then Christians did not forsake the assembling of themselves together to play bridge or 500, as the manner of some now is. On January 23d, 1887 (Sunday), Mr. Miller preached his farewell sermon and moved to Paterson, N. J., where after an aggressive and successful ministry of 17 years and 9 months, he died on Wednesday, October 5th, 1904. He was a graduate of Miami University at Oxford, Ohio, in class of 1864—was a major in a colored regiment in the war of the Rebellion. He completed his seminary course at Princeton—was settled as a pastor of the Presbyterian Church at Asbury, N. J., whence he was called to Easton. These three places—Asbury, Easton and Paterson, were the only fields of his pas-

toral work, which he did thoroughly in each place. While with us his salary was $1,600.00 without parsonage—then $1,800.00 and $2,200.00 with parsonage.

He was followed by Dr. Allen Douglass Carlile, now of Brooklyn. He came from Brockton, Mass.—was installed May 5th, 1887—was an able and successful preacher, who had the happy faculty of blending philosophic sermonizing with instructive and attractive presentation of the truths of the Gospel. Under his purgent and persuasive preaching quite a large number confessed Christ before the world and swelled the church roll to 470 members. He was physically not a strong man, being pale faced with dark hair; that gave him a scholarly look. His pastoral relation was brought to a close February 21st, 1890.

On February 12th, 1891, Rev. Francis Stoddard Haines was installed pastor. He was called from Canajohaine, New York, by call of December 19th, 1890. The services of installation were held in the Brainerd Union Church. His pastorate began with services in our session house for several Sabbaths, when we hired the opera house, till our church building could be repaired. Meetings there were very largely attended, and being thus widely advertised, his hearers, well pleased and profited by his sermons, followed him to our finished church, reopened January, 19th, 1892, with sermon by Dr. Savage. In that year we enjoyed one of the largest accessions the church ever had, 117 being added. High water mark was reached when in 1896 our roll was swelled to 673 members. Rev. Haines was a good sound preacher of the Gospel and very successful in building up the church in membership as well as in all its activities, as the following record of his first ten years of service fully proves.

In 1892 the congregation contributed $13,320.00 to defray expenses, including rebuilding of the church front. In that first decade 232 members were dismissed to other churches, and 97 died. In April, 1891, the roll showed 421; 10 years later it was 578. In the 10 years 593 new members were received—342 on confession and 251 by certificate. He preached 234 funeral sermons—married 70 couples—baptized 123 children and



Rev. Franklin E. Miller
1871-1887

73 adults. The Sunday school had 650 scholars, including Riverside and Seitzville schools. Total gifts to benevolences $25,421.00. Total for all purposes $97,468.00, or an average of $9,746.00 per year. Rev. Haines, after a pastorate of twelve years and two months, resigned to accept a call from the Presbyterian Church of Goshen, New York.

Rev. Plato Tydvil Jones, of Mattewan, New York state, was called, and was installed as pastor on February 16th, 1904, and still occupies that position. It would not be decorous to comment on the work of a present incumbent. Suffice it to say that Mr. Jones is a good, faithful Christian worker and excellent pastor, giving with unusual liberality to all the benevolences of the church, and interested in every good work in the city and church. The yearly accessions maintain a fair average and our benevolences are well kept up.

It is but fair to say that as regards attendance on the ordinances, many distracting influences are at work that did not prevail twenty or even ten years ago. Sunday excursions and automobiles are proving ruinous factors in the church life of all denominations. The only remedy is constant and untiring warfare against all such indulgences on the Sabbath.

Another instance of affectionate remembrance of our church was found in the will of Mr. William Creveling, recently deceased.

As likewise in the will of Mrs. Anna Carpenter, who before her departure to her abiding home on high, set her house in order and provided for a continuance of the means of grace for those who should come after her in her church home. Her husband's gift to the church of this magnificent copy of the Word of God, in her memory, is highly appreciated.

Another beautiful expression of consecrated devotion to our church is seen in the handsome Hymn Boards recently placed in this auditorium, as well as in our Session House by a lady member of the church, ever constant and loyal.

The total contributions of our church during the hundred years now ended, are to be considered in the light of a struggle

against poverty for at least 25 years of our early life. They total $443,737.15. Of this amount $300,725.00 was for congregational work, or the static work of the church, and $143,012.15 was for benevolences, or the dynamic work of the church.

It is convenient here to note the status of our church in its relation to sister churches of the same Calvanistic faith and church government. For a trifle over a year after Mr. Bishop became our second stated supply, we belonged to the Presbytery of New Brunswick, New Jersey. The Presbytery of Newton was organized at Mansfield, now Washington, N. J., November 18th, 1817. Mr. Bishop was present on that occasion to participate as our representative in the organization, being one of the twelve composing the new Presbytery—nine representatives being on the ground at the time of organization.

In 1851 the Presbytery of Newton overtured the General Assembly to change the boundary of the Synod of New Jersey, so as to place the churches in Pennsylvania South of Martin's Creek in the Synod of Philadelphia. I presume it was done, as I have heard intimated, to give Lafayette College the benefit of a stronger financial backing in the churches of Pennsylvania.

On June 22d, 1870 the Presbytery of Lehigh was constituted by the Synod of Philadelphia, and our church was thus transferred from the Second Presbytery of Philadelphia to the Presbytery of Lehigh.

The Durham Church of Bucks County was the first church organized out of this church, on March 23d, 1836. A nucleus of a congregation had been ministered to by Rev. Bishop and Rev. Gray. It enjoyed but a brief existence—Durham soil not proving favorable to the growth of Calvanistic doctrines.

In 1876 Dr. Miller said "I recognize among our communicants 38 ministers of the Gospel, and there are probably others with whom I am not acquainted." In the list are the names of Prof. William H. Green of Princeton, the eminent philologist, and Prof. Charles Elliott, D. D. of Lafayette. To this list may be added seven ministers sent out during Mr. Haine's pastorate.

Rev. Douglass A. Carlile, D. D.

1887-1890

and I can testify to the substantial assistance rendered by our church to a number while struggling through the college.

List of Ministers.

1. Barr, Andrew
2. Beers, Robert
3. Berg, William V.
4. Bunstein, Henry L.
5. Callan, James
6. Clifton, Samuel T.
7. Davis, Luther
8. Depui, Jacob
9. Eckard, L. W.
10. Elliott, Charles
11. Farquhar, John
12. Ferrier, Edsall
13. Gaston, Daniel
14. Gray, Thomas M.
15. Green, William Henry
16. Grube, C. Howard
17. Hall, Isaac
18. Hamlen, Harry
19. Heckman, George C.
20. Hervey, Peter B.
21. Hunter, James
22. Hutchison, S. G.
23. Howell, Jesse L.
24. Johnson, John
25. Jones, Charles
26. Keller, George T.
27. Kolb, John B.
28. Lane, Cornelius
29. Lowrie, John M.
30. Loux, E. A.
31. Markarian, Jacob
32. McCool, Joseph
33. Nassau, Joseph
34. Noble, W. R. E.
35. Pollock, George C.
36. Porter, T. C.
37. Prior, Azariah
38. Ramsay, James
39. Reimer, E. F.
40. Riley, William
41. Salmon, J. M.
42. Sciple, C. Morton
43. Shannon, T. B.
44. Tulley, Andrew
45. Tulley, David
46. Weller, W. W.
47. Worrell, Charles F.
48. Worrell, Joseph
49. Youngman, Robert Barber

As the congregation grew in local influence and importance, manifesting the outworking of the forces latent in the various nationalities composing it, it soon out-stripped the more phlegmatic German element that entered all the other churches, till the lively, earnest and enthusiastic Methodists forged to the front in the 30 to 40 years that followed our genesis. As we saw when speaking of the infancy of our church(it was a sincere desire for the education of the young that burned in the hearts of our early fathers, and necessitated the establishment of our church, and thank God, coincident with such desire, a recognition of the fact that education without Divine grace is often a curse instead of a blessing.

And now, behold on December 27th, 1824, a number of the

members of our church, meeting at the public house of William White, a member of our church, and the grandfather of Dr. William W. Cottingham, to deliberate on the feasibility of establishing a college in our midst. I firmly believe that if ever on earth the overshadowing influence of the Holy Spirit wrought upon an assembly of men, that silently persuasive spirit entered the hearts and controlled the minds of those men till Lafayette College was quickened into life. Elder Thomas McKeen presided at the meeting, and was for many years the treasurer of the college. Elder James M. Porter was Professor of Jurisprudence and Political Economy, and for 25 years was President of the Board of Trustees. Judge Joel Jones, a member, was secretary of the board. Dr. Gray, our pastor, was for 13 years a trustee, and elder Jesse M. Howell was one of the original trustees. Who can estimate the work done for the Master during nearly 90 years by the graduates of the college, who have planted the standard of the cross all over earth's broad acres?

In 1848 a number were dismissed to form a second Presbyterian Church, which was in 1851, disbanded, and most of its members joined the American Reformed Church. March 5th, 1853 thirty-four members were dismissed to form the Brainerd Church. On December 11th, 1853 twenty were dismissed to organize the First Presbyterian Church of Phillipsburg, N. J., whose daughter is the Westminster Church of Phillipsburg, N. J., organized in 1886. In 1881 the South Side Church was organized. In 1896 the College Hill Church was organized, and Olivet in 1899. Thus our First Church is the mother of one college and five self-supporting churches, and grandmother of a sixth, and still has two daughters as yet under mother's supervision, healthy and growing into beautiful symmetry.

Believing as all good Presbyterians certainly do, in the immortality of the soul, and that at death the souls of believers do immediately pass into glory, may we not tonight think of our predecessors in the work of this church in days long past, as interested spectators, looking down upon us from the battle-

Rev. Frances S. Haines
1891-1903

ments of Heaven, and rejoicing with us over souls here ransomed from the guilt and defilement of sin by Christ's redemptive work, now clad in robes washed and made white in the blood of the Lamb; and as educing sweetest, grandest music from their golden harps that reverberates through all the mansions of the blessed, while the accompanying angelic chorus sings "Of Him, to Him and through Him, are all things—to Whom be the glory forever and ever."

We have shown our deep interest in the genesis and early years of Lafayette College, and are presumptuous enough to desire a share in the pride she takes in some of her eminent alumni, such as Rev. David Coulter of Missouri, Rev. J. B. Ramsay, D. D. of Virginia, Rev. Prof. W. Henry Green of Princeton, Rev. Ninian Bannatyne of Washington City, Hon. William A. Porter of Philadelphia, Rev. John M. Lowrie, D. D. of Fort Wayne, Ind., Rev. W. D. Howard of Pittsburg, Dr. Thomas C. Porter and Dr. Charles Elliott of Lafayette faculty, Rev. Isadore Loewenthal, the distinguished and erudite Israelite, who gave the Bible, in their own tongue, to the people of Afghanistan, and Rev. Robert Watts, D. D. of Belfast, Ireland, and hundreds of others who have done life's work well, and have gone to their reward. May the college ever continue to advance in numbers and usefulness. May harmony and good fellowship abide among our daughters and all co-workers together for the furtherance of the faith of the Gospel; and God in His mercy, grant that we, as a church, may not be content to sit with folded hands and smile with complacency at the good work done by others, but the rather seek to strengthen the things that remain. Let us not think too much of the past 100 years, but look forward with steadfast faith combined with work, relying on all-sufficient grace, to the time when our representatives shall in numbers, join the multitudes of the host in Heaven, who are the antitypes of those who on Mount Zion, prefiguring the entrance of Christ, the King of Glory, into the heavenly Zion, shouted "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in."

THE CENTENARY.

It is the hope that these Memorial commemoration services will be transmitted to posterity as a grateful remembrance of the unselfish purposes, the loyalty to high principles, and Church patriotism, of the Founders of the First Presbyterian Church of Easton, Penna. The exercises commemorating the hundreth birthday of our church, commenced on Sunday morning, the eighth of October 1911, in the Auditorium. The order of worship will be seen, by consulting the pamphlet program found stored in the archives of our church. Rev. Wm. H. Weller, D. D., of Geneva, N. Y., preached the opening sermon. It was a fine doctrinal discourse. He became a member of our church in 1881 and was ordained to preach in 1888. The anniversary hymn on page seven is a very beautiful thought and is the real expression of Christian praise and gratitude and justly appropriate to the occasion. It was composed by Charles McIntire M. D., one of the ruling Elders. It was sung by the large congregation with much fervor and animation. The afternoon service was conducted by various ministers from other denominations. The greetings were very informal but apropos. The expressions were most cordial throughout. The evening service was devoted to the Sunday School and Y. P S. C. E. Rev. Charles L. Thomson, D.D. of New York City, preached a very strong sermon and made a profound impression upon the large audience. At all these services there was provided special music of a high order. Every evening was occupied with some timely historical address till the evening of the 12th. For several weeks prior to the opening ceremonies, the session held several meetings to devise appropriate methods for celebrating this notable event and the trustees were not idle, for they too held meetings to consider the best means of emphasizing in some

Rev. Plato T. Jones
1903

daily to enjoy, the portrait gallery, supplemented by the decorations of prevailing green. People seemed to love to linger after each service, to scan the portraits even to very late in the night. The warmth of the place, the refining tone and general historical atmosphere was effectual in attracting many people and a peculiar fascination seemed to possess the old church.

Mr. Charles Stewart, was the historian of the occasion and the paper he read was listened to with rapt attention. After the reading of the paper Mr. Stewart had shown upon a large canvas, a series of historical pictures, embracing all the pastors, who officiated during the hundred years, and many pictures of timely local interest, though of great historical value, showing the old town as it looked 50, 80 and a hundred years ago. These pictures and the explanations given by Mr. Stewart formed a most instructive and profitable as well as pleasing part of the evening's entertainment.

Tuesday evening the 10th was devoted to reminiscent and historical talks on "Presbyterianism at the Forks of the Delaware." This theme was presented by different Presbyterian divines and from entirely different view points. It was an evening to be remembered as one, full of fresh knowledge and a new vision of the growth and stability of our denomination in this community. Many of the sons returned to pay tribute to her past and to tell of their experiences while with the mother church. Many of her children, now men well advanced in years, answered the invitation to be present, among them, was the Rev. David Tully, who was a member of our church in 1843. This venerable man of God, was a marvel, a man of splendid parts. At the great age of 94 years, he was still as fresh and nimble as a well preserved man of 60 years. Tall and erect, with his mental powers still intact he delivered an address that captivated his audience. They were reluctant to have him close his brief talk, which was entirely reminiscent.

Wednesday evening, the 11th, was Roll Call Meeting, which with our church is an annual affair. At this service tender reference was made to the members who were taken away by death

The First Presbyterian Church 1911.

during the past year. Music and the address were of a character befitting the occasion. Rev. Francis S. Haines, our former pastor, presented a very beautiful, colored glass window to the church, in behalf of the donors, Mrs. Emma S. Reynolds and Mrs. Frederick E. Geiser, as a memorial to their mother Mrs. Emma E. Stout, who was a most devoted member of the "Old First." For many years she taught as principal of the primary department of the Sunday School, and was greatly beloved by all her associates in the work. Her gentle disposition and loving thought of her Church, were ever present with her. The subject of the Memorial, "The Nativity," was well chosen, for it typifies her faith to which she held so unfalteringly during her entire life.

One of the very delightful services held during the week was the meeting on Thursday night. It was a most appropriate closing of the jubilee, which will become traditional. While it was not on the program, it was generally understood that Mr. Charles F. Chidsey would deliver an address. Mr. Chidsey, in a very natural manner, unfolded the story of the portraits that graced the walls of the church. Going into some detail in his recital of who and what these men were, the audience was breathless in their attention, following the speaker as he went from portrait to portrait, drinking in every word of the talk, for it was a very rare treat indeed. He had good material for his address, and he possessed the gift to present to the people there, facts and things they never knew before. He told in his inimitable fashion, of the men who filled every walk of life, who were the founders of our church, as well as those who were identified with her in her early history and on down, this the later years. Men of all professions, men who were distinguished in the affairs of our national and state governments, the judiciary, medicine, art, science, industrial business life. These men set a splendid pace for us of the present generation and those who preceded as and to those who will follow us. Mr. Chidsey's closing words were eloquent and well befitting the occasion. He then invited the audience to the Chapel to take part in the

social that was being held there, and a large number responded. The chapel was beautifully decorated with palms, ferns and flowers, the entire arrangement was most tastefully executed. It was a veritable elysium. A throng of friends of the congregation were profuse with congratulations and the exchange of felicitations. This was a little temple of beauty, and good fellowship prevailed. It was a fitting close of a memorable event. In the near and far away future, it will always suggest a pleasant retrospect. The record of the five days of this commemoration will be a tradition that our future church can regard with pride.

A Member of one of the Committees.

Easton, Penna., Nov. 13th, 1911.

Anniversary Sermon.

W. W. Weller, D. D.,
Geneva, N. Y.

It is with mingled feelings of trepidation and eagerness, that I undertake the task before me to-day. I am fearful, for here as a boy in yonder pew I worshipped or tried to, and when I come back, the boyish feeling always returns, and I seem to myself to be among the fathers.

I am eager, for the memory of privileges enjoyed here profoundly moved me to promptly and gratefully accept the gracious invitation to participate in this service.

My connection with this church covers a longer period, than it is convenient for me to mention, and a longer time than it would be altogether kind for me to mention on account of those who have kept pace with me, as we passed swiftly through the years.

My mood is reminiscent, but must be restrained for the history will come later.

This church has flourished one hundred years and enjoys today the vigor of youth. It lives because it stands for something that is alive. It possesses a vital quality. Religion is a living reality. Sometimes attacked by its enemies frequently

The North End of the Church, showing the pulpit and organ, as it appeared during the Centennial Celebration of Oct. 8, 9, 10, 11, and 12, 1911. It shows only a portion of the eighty-six (86) portraits and engravings that made up the Portrait Gallery.

misunderstood by its friends, interpreted in various ways, presenting a different face to each succeeding age. Religion is a living thing, and this suggests my text, 1 Peter, 2 Chapter, 5th verse.

"Ye also, as living stones are built up a spiritual house to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (American Revision).

God's people are here represented as built up into a house. A house may be beautiful, even palatial, but it is unfeeling and lifeless. The apostle avoids the mechanical and artificial conception of religion by calling the material living stones. The stones are persons, the house is alive.

The figure of the edifice is presented to show the orderliness of God's plan, and coördination of all its parts. The thought is that the religion of Jesus Christ has a vital element for a noble purpose.

I. Christ's religion has always been misunderstood. There has been the tendency to regard it as a system, high and holy to be sure, but still a philosophy of life with Jesus of Nazareth as the Founder. From this point of view, the Christian Scheme appears much like the other philosophies; the same in essence but higher in degree.

For instance, Diogones, the Cynic, lived in a tub, carried a lighted lantern at noon-day in his vain search for a man, embarassed and irritated his fellows with his saucy remarks, and thus made his condimental not to say peppery contribution to the world's philosophy. His school is unorganized but the cynics are numerous.

Francis Bacon is loosely called the father of the inductive system of philosophy: of course this is a mistake, he merely used existing material and paved the way for the superior classification of M. Comte, but the Inductive System flourishes to-day.

Jeremy Bentham is more justly styled the Founder of the Utilitarian School, even though his favorite phrase, "the greatest happiness for the greatest number" was borrowed from Priestly.

All these are human devices, results of mental ingenuity, systems of thought with practical application and nothing more. And yet men are still prone to the error, that the religion of Christ is somewhat of this order.

Creeds and Confessions have been formulated. These are the expressions of religious belief and indicate the intellectual conceptions of the age that produced them. This is why the Church is forever confronted with the task of revising Creeds, Confessions, Canons and Codes, but it is never seriously called upon to revise religion. Ecclesiastical Systems holding well high universal sway have grown up, but these are merely the frame work of the structure in which the spirit dwells. The missionary propaganda has been strongly emphasized in recent years; the church has the world view to-day, but in the prosecution of this work, missions seem to be a great business enterprise. This opinion is quite in harmony with the natural inclination.

The underlying reason why men lag in Christian service, is because they fail to appreciate the spirit of religion. They are not quickened by its life, nor inflamed with its holy passion for the souls of men. It must be conceded however, that Christianity in its manifestation to the world, in its institutions and material possessions does seem to be mechanical. Moreover regarded as a system it is vulnerable, and this is what men are attacking in the popular sense. Occasional assaults are made upon speculations and doctrines, but these have always been confined to the few. The most ominous attacks upon religion are in the muttered charges, misconceived it is true, but still significant, that the church has no life corresponding to its expression and that as a great religious machine, it has failed to do its work.

The accusation is freely brought that the Church no longer possesses the spirit of its Founder and fails to represent His attitude toward the world. When Jesus was here He rebuked organized religion. The only people He ever condemned were the Scribes, Pharisees, Hypocrites, and apparently it never did them any good. This He did, because they regarded religion

The South End of the Church and Gallery, as it appeared during the Centennial Jubilee, of October 8, 9, 10, 11 and 12, 1911. It shows only a portion of the Portrait Gallery.

as a form and not a living reality. He never organized a society, never wrote a book, never even delivered a lecture in the way teachers of new doctrines do to-day.

The Sermon on the Mount and the discourse in the sixth of John are the nearest approaches to this method, but even these are different, for the first of these sets forth the practical duties of men, that is, the ethics of religion, and the second of these presents Himself as the life of men, that is the inspiration of religion. The church has systems and books and organizations and machinery. These are valuable if used as means and not mistaken for ends. Mr. Arthur Christopher Benson, the delightful English writer claims that these have captured Christianity. He says, "We have to-day in consequence the amazing spectacle of a world religiously organized to an extent, that negatives Christ utterly. He stands defeated." The statement is extreme but suggestive. It indicates the peril to which religion is exposed and illustrates our thought that religion in its essence is misunderstood.

The edifice as a whole is beheld but the living stones that enter into its structure are overlooked. The shell is worthless and the kernel is unseen. In a secular and materialistic age this peril arising from misunderstanding the spiritual nature of religion is the greatest that menaces the Church.

II. On the other hand, this ability to grow and expand from an organism and to build itself up into an organization is proof of what John Fiske called the everlasting reality of religion, and an indication of its origin, vitality and naturalness.

Instead therefore of denouncing the organization, let us remember, that we are living stones built up into a spiritual house. The edifice in its architecture and in the material out of which it is built must fully express its purpose. It is manifestly unfair to find fault with the development of anything that is alive. This is incident to life.

We behold the evidences of advance everywhere. This is the day of men; it has been called the age of wheels, because of man's inventions. The Rev. Frederick Lynch in speaking of

the attendance at the Second Hague Conference, said all the world was in one room, so complete was the representation of the nations of the earth. Such marked and various progress in communication has been made in modern times, that in another sense all the world lives in one room. The Paris Excelsior this year sent a man around the world in thirty-nine days and twenty hours, and since that achievement the New York Times sent a commercial Telegram around the world in sixteen and one-half minutes. An event occurs in New York, and they hear of it in Chicago one hour by the clock before it happens. The telephone is an absolute necessity when we have occasion to speak to another, who is absent, but an unmitigated nuisance, when the ring disturbs us. Wireless telegraphy is old and scarcely arouses even passing interest. The areoplane is an accomplished fact. The very week, that I heard one eminent in one department of science prove to his satisfaction in a small company of gentlemen, the impossibility of aerial navigation by a heavier than air machine, the first successful flight was made. That is to say, the spirit of progress is in the air, and the statement and the methods of religion must advance in the same way. This is a sign of life; the living stones are to reveal, not imprison the spirit within the house. The cry is sometimes heard, "Back to Christ", it proceeds from an honest motive, but it is as pitiable as it is impossible. It is a demand to transfer the habits of thought, the customs of life, in short the oriental civilization of the first century over to us, to meet the needs of the twentieth century. This entire movement rests on the idea, that the essence of religion consists in its form and not in its spirit.

It must be conceded however, that knowledge of secular affairs of one kind does not disclose facts of another kind or lead to a knowledge of God. Mr. Arthur H. Smith for many years a missionary of the American Board in China says in his book, "China and America To-day," "A Hindoo Astronomer who predicts eclipses ten years in advance without a blunder, believes all the while, that the eclipse is caused by some supernatural

dog swallowing the moon, and beats his drum to make the celestial cur give up his lunar prize." And this also is done according to orders published in the Peking Gazette, "The crew of a foreign built man of war, armed with Krupp guns turn out with drums, iron pans and any implement which will make a din, to save the moon." This general forward movement includes a new philosophy of life in the endeavor to adjust man to his conditions. Our problem is one in adaptation, to relate man to his work, to his wealth, or poverty, to his luxuries, to other men and to the world in general. The imperious duty is not to abandon but to utilize. In setting herself to this task in response to the demands of the times the religion of Christ shows a sign of life, and an indication of never ceasing interest in the welfare of humanity, as the spiritual temple constructed of living stones slowly rises in its grace and beauty.

Moreover the vitality is shown in the development of the doctrines that state the fundamental truths of Christianity. The assertion is sometimes made that the Bible is a sufficient guide, meaning that the assembling, correlating and condensing of its teachings are superfluous and even arrogant, unmindful of the fact, that form is inevitable as an expression of the spirits activity. The sects making this claim are inevitably lead into some form of religious extravagence such as painful pilgrimages or degrading osculatory exercises or pedal ablutions or some other equally shocking excess. A true theology is simply the orderly arrangement of Scriptural Statements and Inferences drawn therefrom with due regard to perspective and porportion. Changes in emphasis and application must come from age to age. There is no error more subversive and pernicious than the doctrine, that fails to keep pace in its form and statement with intellectual and moral progress. The religion throbbing with life, whose vital principle enters into the living stones of the spiritual house has the power to adapt itself to the various and varying conditions of men.

This is why Jesus gave no rule. The most flagrant misnomer of which I have any knowledge is the name given to what is

known as the Golden Rule, which the most casual consideration sees is not at all but a principle of action. This we find in the living word. 1. The Commandments. These are requirements for specific and individual needs and touch those things that have inherent moral quality. These are in particular the Decalogue and the general summary given by Jesus together with all the commandments, the violation of which degrades man and disrupts society and the keeping of which exalts the individual and saves the world. 2. The principles. These are general and universal with ever changing adjustment, and constantly varying application. The principles are embodied in such statements as these, "Love worketh no ill to his neighbor," and "Lest I make my brother to offend."

A religion of principle must be alive. The correct application constitutes an interesting and important study. It is necessary to look beneath the surface to find the real essence and to see the vital elements that pervades Christianity. The popular skepticism of our day arises from this superficial consideration of religion; and also too often the type of Faith presented by Christian teachers is of a character that leads to this false conception. Perhaps this illustration will make my meaning clear. A learned Japanese who had heard the story of the earthly life of Jesus and his divine power of creation said to his teacher as he looked up at the serene and silent sky with its innumerable pendant lamps, "Do you mean to tell me that a man who walked the earth in Palestine made all these?" It is a staggering question to any mind confused on the subject of the relation of Divinity to humanity. On the other hand it is an impossible question to those who perceive the moral element, the divine principle entering into Jesus of Nazareth that made Him the Christ God manifest in the flesh, the same principle entering into the creation of the world. God hath at the end of these days spoken unto us in his son, whom he hath appointed heir of all things, through whom also he made the worlds. Heb. 1:2. The same clearness of vision is necessary for any presentation of the atonement, that is at all adequate for the needs of a

thinking mind. We must look beyond to the very heart of God to see the significance of the Cross of Christ. With this view Calvary becomes the temporal expression of an external fact, and the eternal atonement is the eternal yearning of God for the redemption of humanity; the Lamb slain from the foundation of the world. This view of religion that delves beneath the surface for the underlying element, this view beholds the living stones entering into the construction of the house, silences skepticism and wins adherents. About the only just criticism that may be passed upon the Church is this, that it has not kept this idea of life in the forefront, the living principle, that makes religion enter Social, Political and Industrial affairs, sanctifying every condition and sweetening every relation. The Church is alive because it has a living head and a vital essence in its constituency. We are the living parts of a great edifice. This Venerable Church has stood for this type of religion. This was the character of the ministry of Rev. Dr. Franklin E. Miller of blessed memory whose preaching was the inspiration of my boyhood years, and whose influence was the mould-power in the formative period of my life. His was the only pastorate with which I ever came in close touch, for it far more than covered all my years in Easton. I am confident however, that it is typical of the labor of the faithful men who preceded him and who followed him in service here. This church is the exponent of a vital religion, that presents a living Saviour, who is to save the individual and bless mankind.

Long may this historic church flourish, constantly renewing her youth, adapting message and ministry to the ever changing conditions, and always holding forth the word of life, which He who is the Way and the Truth and the Life taught and exemplified. May the aim of this church be to exalt Him who is "the chiefest among ten thousand, and the one altogether lovely," "the King of Kings, and Lord of Lords." At the coronation of George the Fifth last summer, the crown placed on the head of the British Sovereign is of solid gold, studded with precious gems of inestimable value. There were three thousand

diamonds, three hundred pearls, and hundreds of rubies, emeralds and sapphires, that blazed and sparkled in the sunshine. But the queen's crown contained the most precious jewel of them all, the famous Kohinoor, the priceless gem of India, with its legend of good fortune for its possessor, for it is said, whoever holds the Kohinoor holds India. So the most precious of all the stones built into our structure is the stone that flashes and glows and adds the beauty of its lustre to the whole building. "For we are built upon the foundation of the apostles and the prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded for a habitation of God through the Spirit." Ephesians 2:20, 21, 22.

Roll Call Sermon—The Demands of Our Heritage.

Ebenezer Flack, D. D.,
Scranton, Pa.

One hundred years of the history of your church have been recorded. They mark a cycle. They set off a period of time. During this centennial celebration you have heard many voices calling to you to review the past, to consider the course of events, the trend of historical movements, the changes which have taken place in thought, the advance or decline of institutions, and "to garner in the harvest of instruction which experience has been providing for all who have the sense to reap." The occasion is indeed a provocation to you to inquire how far your church has been faithful to her Lord, to search out everything in the past calling for humble confession, sincere repentance, prompt amendment; everything calling for praise and thanksgiving; everything fitted to confirm faith, to enliven hope, to feed the spirit of prayer, and to encourage patience and zeal in the service of Him who is the King of the ages, the same yesterday, to-day and for ever.

It would indeed arrest the attention and emphasize the change that the passing years have witnessed, if the Church members of a century ago might walk down this aisle tonight and take

part in this service. We would be as interesting to them as they would be interesting to us. We would probably see men dressed soberly in black, some of them with knee breeches, silk stockings, and shoes with silver buckles, a cloak drawn round the shoulders, a broad white collar round the neck, and a peculiar hat in hand. I would not venture to describe the costume of the ladies of the day. It would require but a few minutes to show us that we were in the presence of the Puritan type of Christians, sober, religious, not of the gay and worldly. It was a different world that they looked out on from that of to-day.

There were few books then. Books to-day are cheap and common, and at small expense libraries of the best literature may be built up in the humblest homes. The man of a hundred years ago would be astonished at the multitude of books published to-day and found on our book shelves. The house of a hundred years ago had not the comfort of our homes. We have better houses for the poor. We build with many large windows, for we have come to believe that light and air are essentials for health. What would be his amazement to see street cars run by electricity, automobiles, flying machines, streets lighted by electricity, telephones, and cable and wireless telegraphic service. And how well dressed the people of to-day as compared with that age. Looking at the streets of our city, he would find sidewalks, and the street cleaning department at work to remove all dirt. No need of a Sir Walter Raleigh to spread out his cloak on the street to save his good queen from stepping in the mud. Illiteracy is no more. Thanks to our school system, our children are taught to read; they have come into their rights. We now regard them as the nation's greatest asset, and there has been established not only public schools for secular education, but the wonderful modern developments in Sunday School, Young Peoples Societies, the Y. M. C. A. and the Y. W. C. A. which are bidding fair to encircle the globe. The organization of societies for the propogation of the gospel is a feature of church life to-day that was of interest to but a few a century ago. The Bible is printed in cheap editions and has the

largest circulation of any book published. Denominational intolerance is not what it formerly was. Differences that separate are less emphasized, and so great is the progress made toward unity, that denominational rivalry is being entirely eliminated on mission fields in foreign lands.

The man of a hundred years ago indeed lived in a different world. He was full of ruggedness, a man of few ideas, perhaps somewhat narrow in outlook and hardened in his opinions, but he had a tremendous grip on God. Because he had this, we have our churches, and Christian liberty, and the blessing of a Christian civilization. Had he not been the rugged, God-fearing man that he was, this would have been a different world and yours a different city.

You to-day are richer by one hundred years of religious labor than the first members of this church. You have all that they had, and how much more also. You are the seed of the martyrs who conquered the world by the blood of the Lamb; the descendents of the old settlers who taught and lived the Gospel of Jesus Christ; the sons of reformers who broke the cruel yoke of papal supremacy and gave back religion to the common people; the sons and daughters of men who laid the foundations of all that modern America has become in the industrial life of this generation. Your church was founded by men of intelligence and profound piety, of truly heroic self denial and patience. Through the century there has been a continued succession of those who loved the church, prayed for it, worked for it, and have made sacrifices for it. They have labored and their labors have not been in vain. There has been expansion and growth in these years. It is not possible however, to estimate the service the church has rendered. Who can reckon the value of the ministry of these more than five thousand Sabbaths, besides prayer meeting services, Sabbath School services, special services, and missionary meetings! Who can number the communicants who have been at the Lord's table commemorating our Lord's love for the world of sin! Who can tell how many have been

born again, how many have been helped through the Word, and through the prayers and praises and sympathy which pulsed through the congregation when the Spirit of God was in the midst! Who knows of all the "weary who have found rest in casting their burden on the Lord, of broken hearts bound up with healing consolations, of bereaved ones helped to believe in the better resurrection and in the glory to be revealed beyond th grave, of the lonely who have found at least a friend, of the tempted who have been rearmed for the conflict, of prisoners released from doubt, of weak knees strengthened, of drooping hands uplifted, and erring pilgrims guided back into the King's highway. I think also of the aged who have been prepared for death, of the young prepared for life, of the many who have gone out into the wider world, carrying with them sacred treasures of truth and grace, to mingle in the world's business and to serve God as pastors, missionaries, teachers and christian workers, reinforcing the Sacramental host engaged in the holy warfare elsewhere."

This centennial calls up names and faces and days and services which can never be forgotten, which have influenced the world; and in God's sight every one of them has been precious. Every day of the century has been a day of harvest. It has also been a Spring time for seed sowing. You to-day are reaping the harvests that were sown by others, but you are also sowing seed the harvest of which shall be reaped by others. I would that I might lay this on your hearts and consciences, that every company of God's servants bear this two fold character—sowers and reapers. You are reaping the fruits of labors of those who have gone before. We are living in houses and worshipping in churches that others have built. We are tilling fields that our fathers rescued with their sweat and blood from the waste and from the hard grip of nature. Our liberties were bought by the toil and blood of others. We ought then to look with gratitude on the labor that lies behind us, so that in receiving our heritage we may pass it on, not only not diminished or tarnished, but increased and made more precious. For

sad indeed is the sight when the heir of a noble heritage squanders what was won by the toil and cares of others.

This then brings before you the question of how to attain the highest efficiency in your work so that what has been gained may not only be conserved, but that the power and influence of the church may be such in the years to come as its past history and the present equipment warrant.

A truly successful church must be in living relationship with the risen Lord. There must be a constant and unbroken communion with Him, a communion of mind, a communion of heart, a communion of power.

There must be a real brotherhood among its members, the brethren loving one another, honoring one another, and thinking and speaking the best of their fellowmen. Let there be love and kindliness, a little of the art of looking sympathetically into the face of others, an effort to help others bear their sorrows, and you will find glow and warmth radiating from your church. The atmosphere of love wins men to Christ.

Perhaps you will better understand my meaning by the dialogue of the Axe, the Saw, the Hammer, and the Soft Flame.

"I'll master it," said the Axe, and his blows fell heavily on the iron. But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the Saw, and with his relentless teeth he worked backwards and forwards on its surface till they were all worn down or broken. Then he fell aside.

"Ha! Ha!," said the Hammer, "I knew that you would not succeed. I'll show you the way." But at the first stroke, off flew his head and the iron remained as before.

"Shall I try," asked the soft flame. But they all despised the flame; but he curled gently round the iron and embraced it and never left it until it melted under his irresistible influence. In churches we have seen the axe policy at work, and its blows fell heavily. We have seen the relentless teeth of the saw working backwards and forwards. We have seen the stroke of the hammer. And we have also seen the soft flame of love curl

gently around and do its sweet work. There is a cold chisel way of getting at things; but far easier is it to melt the cold heart with the warmth of love. For effective work, if I may change the figure, the machinery of a church must move under the lubricant of love. "Where there is an abundance of love, all the housekeeping goes easily, whether it be a little cottage, or a great palace, or a church comprehending multitudinousness of character, opinion, and force. "Knit together in love," that is the phrase we want. "Love stands all weathers, goes through all seasons, finds flowers in the desert and pools among the rocks, sees virtues rather than vice, excellence rather than defects and deformities." I have said all this that you may make your church what it ought to be—a shadow from the heat, a place of refuge, a covert from the storm and rain, the poor man's house, the helpless man's asylum, the retreat to which all may repair who are suffering under the burden and the discipline of life. A church can be successful only as she thus realizes her mission to the world.

Let the church put on her beautiful garments and be pure and noble, seen as the angel of mercy and help and hope that God meant her to be and all other things will settle into their right courses and come to their right issues. Let there be reality when she sings her songs and bows in the attitude of prayer. Let there be one heart, one soul, loyalty to the Holy Spirit, and it will impress the world. Give Jesus his right place in the church. Take some share in its activities. Go into the work of the Sabbath School and the young peoples organizations with the love of Jesus in your heart; tell the children and the young people of Him, and lead them to Him. Be true to your conscience, true to your covenants, true to the Lord Jesus Christ, and the future of your church will be glorious. It will be a strong tower of the truth on which the smile of God shall rest like the light of the morning. Let the church mean more to you from this hour. Attend it; support it; pray for it; push it that it may realize its true and proper function in the community.

Greetings from Other Churches.

To the Officers and Members of the First Presbyterian Church, Easton, Pa.

GREETING:—In behalf of the First Presbyterian Church of Pottsville, Pa., we acknowledge the courteous invitation extended us to attend the services to be held October eight to eleven, 1911, in connection with the celebration of the Centennial anniversary of the organization of your church. It cannot fail to be an occasion of the deepest interest, and we rejoice with you over the hundred years of your history as a church, now completed.

During all these years occupying a position at the "Forks of the Delaware" of great historic interest and of strategic importance, your church has been a centre of gospel light and power. Its influence has been felt throughout our land and has reached countries far remote.

Inspired by the memories of the past, as you review the records of the century, may you gird yourselves anew for the pressing work of the present, and plan wisely and well for the service of the coming age in the progress of God's Kingdom.

With cordial congratulations and praying that the coming years may be even more fruitful than the past, we are, your brethren in Christ.

The Session of the First Presbyterian Church of Pottsville, Pa.
JOHN H. EASTMAN, *Moderator.*
H. C. FRICK, *Clerk.*

Pottsville, Pa.,
October 8, 1911.

October 4th, 1911.

To the Members of the Congregation,
The First Presbyterian Church, Easton, Pennsylvania.

GREETING:—My heart is with you in these happy days of historical reminiscence, of deserved rejoicing, and of taking strength for the future. I think of the Old First and I think of my Church Home: where I made confession of faith in the peerless Jesus, where I went into training in the Young People's Society for wider endeavor, and where I found ideals for a lifetime. I congratulate you as a Church of many memories and wide possibilities for the years which stretch before you, and I felicitate myself in the thought that I, too, may be numbered among your sons.

Very sincerely,
EDWARD FRANKLIN REIMER.

To the Pastor, Session and Membership of the First Presbyterian Church of Easton.

DEAR BRETHREN:—The Pastor, Consistory and people of the First Reformed Church beg to convey their sincerest felicitations to you in

connection with your Centennial Anniversary. It can truly be deemed an honor to be connected with an organization that has rounded out one hundred years of such splendid service in this community, and it is our prayer that God may use you ever more largely in the century ahead. It is a pleasure to record that your congregation and ours have been working almost side by side for a century in the spirit of mutual goodwill and fraternal sympathy, and we trust that this relationship shall grow even more intimate and helpful in the years to come. We remain, in the unity of the Spirit,

Your brethren in Christ,

Consistory of First Reformed Church,

PAUL S. LEINBACH, *President.*

HARRY VANNATTA, *Secretary.*

Easton, Pa., Oct. 7, 1911.

Bethlehem, Pa., October 5, 1911.

To the Session and Members of the First Presbyterian Church, Easton, Pa.

DEAR BRETHREN:—The members of the session and church of the First Presbyterian Church, Bethlehem, Pa., accept with thanks your gracious invitation to be present on the occasion of your centenary celebration.

We heartily congratulate you on having rounded out a hundred years of service for Christ and His church—years in which souls have been born again, characters moulded after the image of Christ Himself, hopes kindled anew, and the feet of many set in the way of God's commandments. How many there are in the Church of the First Born who worshipped and worked through your church! How many members you dismissed from the church militant to the church triumphant! The very thought of the possibilities of a century of church privileges and opportunities makes us realize what our present privileges and opportunities mean, and how they shall influence, and what they shall tell, a hundred years hence.

We rejoice with you in your success, and pray that, when another century rolls around, and you have transferred your membership above, a new generation will rise and call you blessed for your labor of love and patience of faith.

Signed on behalf of the Session and Congregation,

JAMES ROBINSON, *Pastor and Moderator.*

Berwick, Pa., Oct. 5, 1911.

Charles McIntire, M. D., Easton, Pa.

MY DEAR DR. MCINTIRE:—I had hoped to be with you on Tuesday evening but ministerial duties, local and Presbyterial, make it impossible for me to attend the Centenary Celebration of the "Old First."

Some of my most pleasant memories are associated with the life of the First Church as, during my residence in Easton, I was privileged to enjoy the ministry of two of her pastors and as, during that period and in succeeding years, I have come into closer personal touch with many of the members.

The backward look of a hundred years will doubtless reveal the life of a church which has kept pace with the increasing population of the city and the enlarged local and worldwide opportunities. Gratifying as her own development has been, the Old First may enjoy a worthy satisfaction in the far reaching influence which she has exerted in the life of the city through her local Sabbath Schools and missions.

As a son of the church in the ministry my heart is with you in this anniversary season. As you face the future may you be "confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Fraternally yours,

EDWARD A. LOUX.

307 West Second Street.

Coxsackie, New York,
October 9, 1911.

Charles McIntire, M. D., Clerk of the Session, First Presbyterian Church, Easton, Penna.

DEAR DOCTOR MCINTIRE:—Your hearty invitation to attend the anniversary exercises of the "Old First" church came to hand several weeks ago; and it was my earnest intention to be present in person on that happy occasion and participate in the season of rejoicing with which you are marking the 100th birthday of the church we all love so much. But an Installation service in one of our churches, which has been arranged for to-morrow, makes my home-coming impossible. Please give my most cordial greetings and congratulations to the First church on its birthday anniversary. I have a peculiarly tender regard for her, as I have a cordial recollection of many of her members, many of whom are still living, and some other—faithful, devoted, zealous in Christian work and discipleship—who have passed from the aisles into the arches during the last fifteen years—all of whom, together with the Pastor, the Rev. Francis S. Haines, were my spiritual teachers; and who by their eminent Christian characters made me truly conscious of the value of the religious and intellectual life. To them all I owe a debt of gratitude which love only can repay. It is not strange, therefore, that I have a peculiar love for the church, and an especial joy in all its manifold labors which are now extended over one hundred years. I

don't blame her for any feeling of pride she may have at her accomplishments for the Kingdom at home and across the seas. It seems to me that an organization, like an individual, has a perfect right to be glad—proudly so—when one hundred years of its life and labors have passed and become a part of the community life and of the world.

But you do not want to spend too much time reviewing the past. The future is before you; and as Phillips Brooks says, "The only proper use of the past is to get a good future out of it." Even so, may the future of the First church be still more helpful and glorious than the past. Victor Hugo says somewhere that ot a certain time in life every man passes out of the old age of youth into the youth of old age. So may it be with our church,—the last hundred years marking the old age of its youth; and may it now enter into the vigor and vision of the youth of its mature age.

That God may richly endow with Divine grace your present Leader, and that His spirit—the spirit of filial and fraternal love—may be shed abroad in all your hearts, is my earnest wish and prayer.

Yours cordially and thankfully,

SAMUEL TILDEN CLIFTON.

Philadelphia, Pa., Sept. 23, 1911.

Charles McIntire, M. D., 52 North Fourth Street, Easton, Pa.

MY DEAR DR. MACINTIRE:—I have hoped against hope that I might be at the great celebration, I was going to say of *your,* but I will turn it into *my* church, as I believe I am still a member on your roll. It would be a real pleasure to join with pastor and people on this happy occasion, and listen to all the congratulations which you are sure to receive from many quarters. The old "First" has always stood for loyalty to truth and for that which pertains to the advancement of the Master's Kingdom. In these days when faith is not in all quarters as advanced as it should be, and when unreality in life is too often exhibited, we do well to rejoice over the stability of those who have firmly maintained the position, and having done so, "still stand," firm in the faith.

I find that positive engagements elsewhere call me away from Easton. This is more pain to me personally than to anybody else, but I have to go where my duty calls. Please understand that my heart at least is with you and that my prayer will be that the congregation, now advanced in years, may yet be young in spirit, and achieve greater results with Him whom you and I, and all of us, still love to call Lord and Master.

In His name and for His sake, accept my heartiest greeting.

Yours sincerely,

LEIGHTON W. ECKARD.

Brandon, Vermont, October 9, 1911.

Mr. Charles W. McIntire, Clerk, Easton, Penn.

My dear Mr. McIntire:—To Him in whose sight a thousand years are but as one day, the brief century must be as a fleeting moment. But to us who reckon time in seconds, and minutes, and hours, and days, and weeks, and months, and years, the century is apt to assume the proportions of a creature, with a head and a tail!

I think we may be justified, from our human standpoint, in celebrating a Century. It is a long time to have enjoyed the continued blessing and favor of Almighty God. It leaves a goodly heritage of the labors of other men into which this high anniversary occasion bids us enter. That all the exercises may be blessed to this end, is the hearty wish of a grateful friend of the old First Presbyterian Church of Easton.

Faithfully yours,

William V. Berg.

30 Spalding Street, Norwich, Conn., Sept. 12, 1911.

My Dear Dr. McIntire:—In reply to your invitation allow me to say that nothing of which I now think would afford me greater pleasure than to be with you at the coming celebration of the one hundredth anniversary of the Organization of the First Presbyterian Church of Easton, but though I shall be absent in body I will be present with you in spirit and hope later to have the pleasure of reading over the printed reports of the whole exercises from the start to finish.

I think it was in 1857 that I became a member of your church the same year when I entered Lafayette College. Dr. Gray was then its pastor and in me from our first acquaintance he took a very deep interest, for generations his family and ours worshipped together in the same old Presbyterian Church in the North of Ireland and of his coming to this country I had heard my father often speak when I was quite a little chap. His brother's family were well known to me and on one of my visits to my native land I was the bearer of some letters and souvenirs to and from his brother. These facts together with many others which I need not mention brought me into much closer relation with the church and Dr. Gray than is common to an ordinary member, perhaps there are not many men living who heard as I did the Doctor preach the fortieth anniversary of his pastorate, in which he narrated many interesting events of his ministry. And I still keep the funeral sermon preached on the death of Col. McKeen who was so strongly attached to his pastor and did so much toward the support of the church from its organization until the time of his death. With the elders of those times I was well acquainted and to them I was greatly indebted for much that made my connection with the church pleasant, and made me feel at home among them. Messrs. Sitgreaves, Ilenberger,

Long, Billen, Dawes, Hensel, etc., all kind courteous gentlemen of the old school, loyal to their pastor and particularly attentive to strangers and students of the College who worshipped in the old Presbyterian Church. I remember well how at weekly prayer meetings some of them were accustomed to find their seats near to the stove and when it became too hot instead of moving themselves they would open the stove door and so made the rest of us in the back part of the room uncomfortable. In those days too when everything moved quietly along in both the First and Brainard churches there was quite a well recognized gulf between them, but if anything occurred in either to disturb its harmony that gulf was in no sense impassable but was easily crossed from the one side to the other.

We had a very prosperous Sabbath School of which Major Sitgraves was superintendent and Mr. Hensal assistant. Dr. Gray usually came in on great occasions to address the Sabbath School. When Mr. Youngman graduated from College and was as we all thought about to leave he made a very touching farewell address. Beginning "There is nothing Changeless but Change," the address however was not all appropriate for Youngman remained got married and has lived in Easton ever since, though it was somewhat prophetic for he has I understand since changed his church relations.

With most of your pastors since those days I was more or less acquainted and Dr. Miller very intimately. Your present pastor I first met in Minnesota where he labored for some time with much acceptance and left greatly to the regret of the church he served and of the ministers of the Synod who appreciated his worth. I hope you will take good care of him and may he be a worthy successor to such men as I have known as your pastors and may the old First Church always continue to prosper and the continuity of good men with which in its early history it was so signally blessed, be preserved.

Ever your friend and brother,

Geo. C. Pollock.

Easton, Pa., Oct. 3, 1911.

Dear Pastor Plato T. Jones:—The Ministerial Association of Easton and Vicinity extends to you and your congregation congratulations and hearty greetings on the celebration of the one hundredth anniversary of the founding of your church. May your future be as glorious and prosperous as has been your past.

Asking God's blessing upon your noble work, we remain,

Fraternally yours,

The Ministerial Association.

per L. S. Trump, Secretary.

RECORD OF THE CHURCH FOR 100 YEARS.

Officers.

The Pastors

Stephen Boyer (Stated Supply), 1811-1814.
David Bishop (Stated Supply), 1716-1822.[1]
John Gray, D. D. (Stated Supply), 1822-1828, Pastor 1828-1867.[2]
Moses Ayres Depue, Assistant Pastor, 1866-1867.
William A. Kerr (Pastor), 1867-1870.
Franklin E. Miller, D. D. (Pastor), 1871-1887.
Douglas A. Carlile (Pastor), 1887-1890.
Francis Stoddard Haines (Pastor), 1891-1903.
Plato Tydvil Jones (Pastor), 1904-

The Elders

Thomas Bullman, 1812-1824.
Benjamin Hinds, 1812-1833.
Samuel R. Findley, 1812-1830.
Henry Brows, 1812-1823.
Thomas McKeen, 1823-1858.
J. M. Howell, 1823-1837.
Enoch Green, 1831-1856.
John Stewart, 1831-1853; 1870-1885.
James Wilson, 1831-1847.
Stewart Kennedy, 1837-1847.
Charles Sitgreaves, 1847-1878.
Joseph Dawes, 1853-1861.
James M. Porter, 1853-1862.
George W. Housel, 1853-1865.
James M. Long, 1853-1872.
Samuel Boileau, 1860-1872.
Peter F. Eilenberger, 1860-1874.
Matthew Hale Jones, 1867-1883.
James M. Andrews, 1867-1876.
Charles Stewart, 1870-
George G. Rambo, 1875-1911.
Traill Green, 1877-1897.
James V. Bull, 1877-
Daniel A. Tinsman, 1879-1893.
T. McKeen Andrews, 1889-1900.
Jacob Mann, 1886-1910.
Charles McIntire, 1886-
William H. Dudley, 1901-1906.
John Edgar Fretz, 1901-
O. D. McConnell, 1901-
D. Halleck Day, 1908-
Lorenzo F. Heiberger, 1908-1911.
J. H. Wilking, 1908-
Henry Wysor, 1908-

The Deacons

Charles Sitgreaves, 1842-1847.
James McKeen, 1842-1853.
John I. Burke, 1842-1848.
John Pollock, 1842-1853.
Thomas McKeen, 1853-1868.
Benjamin Burwell, 1853-1853.
Peter Eilenberger, 1854-1860.
John Micke, 1854-1859.
Richard S. Bell, 1860-1878.
James M. Andrews, 1860-1867.
John Semple, 1860-1899.
James B. Wilson, 1860-1864.

[1] Died May 19, 1822.
[2] Died Jan. 12, 1868.

The Trustees

1812—March 10, John Green, Absalom Reeder, Benjamin Green, Benjamin Hinds, John Ewing, Samuel R. Finley and Joseph Burke were elected to serve until November, 1812.

November 2, John Green, Absalom Reeder, Benjamin Green, Benjamin Hinds, Samuel R. Finley, Ezeck Howell and Moses Dawes were elected for one year.

1818—January 6 (The next election recorded).

Benjamin Green, Ralph Tindall, Jesse M. Howell for one year.

Robert Innes, Joseph Burke, Absalom Reeder for two years.

John Green, William Kennedy, Ezeck Howell for three years.

This was the first election under the active incorporation and the first annual meeting of the church as a corporate body.

At the subsequent annual meetings the following were elected:

1819—Benjamin Green, Ralph Tindall, Jesse M. Howell for three years.

1820—Joseph Burke, Absalom Reeder, John Boas for three years.

1821—John Green, William Kennedy, Ezeck Howell for three years.

1822—Benjamin Green, Ralph Tindall, Jesse M. Howell for three years.

1823—Joseph Burke, Absalom Reeder, John Boas for three years.

1824—John Stewart for one year in place of Jesse M. Howell.

John Green, William Kennedy and Ezeck Howell for three years.

1825—Hill Hutchinson two years in place of William Kennedy.

Benjamin Green, Ralph Tindall and John Stewart for three years.

1826—John Boas, Absalom Reeder and Joseph Burke for three years.

1827—John Green, Ezeck Howell and Hill Hutchinson for three years.

1828—Benjamin Green, Ralph Tindall and John Stewart for three years.

1829—John Boas, Absalom Reeder and Joseph Burke for three years.

1830—John Green, Hill Hutchinson and James Wilson for three years.

1831—Benjamin Green, Ralph Tindall and John Stewart for three years.

1832—Joseph Burke, John Boas and Absalom Reeder for three years.

1833—John Green, James Wilson and Jesse M. Howell for three years.

1834—Benjamin Green, Ralph Tindall and John Stewart for three years.

1835—Joseph Burke, John Boas and Absalom Reeder for three years.

1836—John Green, Jesse M. Howell and James Wilson for three years.

1837—James McKeen and for two years in place of Jesse H. Howell.

Benjamin Green, Ralph Tindall and John Stewart for three years.

1838—Joseph Burke, John Boas and Absalom Reeder, for three years.

1839—John Green, James McKeen and James M. Porter for three years.

1840—John I. Burke, A. H. Reeder for one year in place of Absalom Reeder and Joseph Burke.

Benjamin Green, Ralph Tindall and C. Rodenbough for three years.

1841—A. H. Reeder, John I. Burke and John Boas for three years.

1842—John Green, James McKeen and James M. Porter for three years.

1843—Benjamin Green, Ralph Tindall and Charles Rodenbough for three years.

1844—A. H. Reeder, John I. Burke and John Boas for three years.
1845—Richard Green one year in place of Benjamin Green.
Joseph Dawes two years in place of John Boas.
John Green, James M. Porter and James McKeen for three years.
1846—Ralph Tindall, Richard Green and James M. Wilson for three years.
1847—George Housel two years in place of Richard Green.
A. H. Reeder, Joseph Dawes and John I. Burke for three years.
1848—James M. Porter, James McKeen and E. F. Stewart for three years.
1849—Ralph Tindall, James Dixon and G. W. Housel for three years.
1850—A. H. Reeder, Joseph Dawes and John I. Burke for three years.
1851—John W. Bell for one year in place of ———.
James McKeen, James M. Porter and E. F. Stewart for three years.
1852—S. L. Rodenbough one year in place of ———.
Derrick Hulick for two years in place of ———.
John W. Bell, J. W. Long and Frekerick Wagener for three years.
1853—A. H. Reeder, Joseph Dawes and Joseph Dawes for three years.
1854—John Micke for one year in place of ———.
E. Quinn for two years in place of ———.
J. M. Porter, M. H. Jones and Charles Rodenbough for three years.
1855—Jacob Abel, James W. Long and John Micke for three years.
1856—Joseph Dawes, Edward Quinn and John T. Knight for three years.
1857—J. M. Porter, Jr., M. H. Jones and G. W. Housel for three years.
1858—Jacob Abel, J. W. Long and John Micke for three years.
1859—Joseph Dawes, Edward Quinn and J. T. Knight for three years.
1860—Charles Rodenbough for one year in place of ———.
M. H. Jones, J. M. Porter, Jr. and G. W. Housel for three years.
1861—Jacob Abel, Charles Rodenbough and J. W. Long for three years.
1862—McEvers Forman, two years in place of E. Quinn, J. T. Knight and Derrick Hulick for three years.
1863—M. H. Jones, J. M. Porter, Jr., and Richard Bell for three years.
1864—Charles Rodenbough, McEvers Forman and J. W. Long for three years.
1865—Edward Quinn, J. T. Knight and D. Hulick for three years.
1866—John I. Kinsay for two years in place of E. Quinn.
M. H. Jones, J. M. Porter, Jr., and Richard Bell for three years.
1867—Charles Rodenbough, J. W. Long and McEvers Forman for three years.
1868—John T. Knight, D. Hulick and J. I. Kinsay for three years.
1869—M. H. Jones, J. M. Porter, Jr., and John Drake for three years.
1870—John Stewart for two years in place of J. M. Porter, Jr.
Charles Rodenbough, J. W. Long and McEvers Forman for three years.
1871—John I. Kinsey, John T. Knight and W. S. Hulick for three years.
1872—John Stewart, Richard Bell and William Young for three years.

1873—McEvers Forman, J. S. Rodenbough and R. M. Shouse for three years.
1874—Matthew Hale Jones, John I. Kinsey and W. S. Hulick for three years.
1875—Charles Stewart, William Young and A. S. Deichman for three years.
1876—McEvers Forman, Joseph S. Rodenbough and A. Sherrer for three years.
1877—Matthew Hale Jones, John I. Kinsey and W. S. Hulick for three years.
1878—Charles Stewart, William Young and A. S. Deichman for three years.
1879—McEvers Forman, J. S. Rodenbough and A. S. Sherrer for three years.
1880—John R. Bennett, John I. Kinsey and W. S. Hulick for three years.
1881—Charles Stewart, A. S. Deichman and William Young for three years.
1882—McEvers Forman, T. McKeen Andrews and A. Sherrer for three years.
1883—C. F. Chidsey, J. T. Knight, W. H. Hulick for three years.
1884—Charles Stewart, A. S. Deichman and William Young for three years.
1885—T. McKeen Andrews, A. Sherrer and Charles Dudley for three years.
1886—C. F. Chidsey, J. T. Knight and W. H. Hulick for three years.
1887—Charles Stewart, D. J. Howell and N. A. Johnson for three years.
1888—Abram Sherrer, Chas. Dudley and T. McKeen Andrews.
1889—John T. Knight, C. F. Chidsey and W. H. Hulick for three years.
1890—Charles Stewart, N. A. Johnson and Fletcher H. Knight for three years.
1891—Abraham Sherrer, Charles Dudley and T. McKeen Andrews for three years.
1892—W. H. Hulick, C. F. Chidsey and W. H. Keller for three years.
1893—Charles Stewart, N. A. Johnson and F. H. Knight for three years,
1894—E. M. Green, T. McKeen Andrews and W. W. Moon for three years.
1895—W. H. Hulick, Frank W. Stewart and L. B. Hapgood for three years.
1896—J. I. Kinsey, J. M, Porter, 3d, and F. H. Knight for three years.
1897—E. M. Green, T. McKeen Andrews and George P. Adamson for three years.
1898—Allen Carpenter for two years in place of T. McKeen Andrews.
L. B. Hapgood, F. W. Stewart and W. H. Hulick for three years.
1899—F. S. Bixler, J. I. Kinsey and J. M. Porter, 3d, for three years.
1900—George P. Adamson, Allen Carpenter and E. M. Green for three years.
1901—L. B. Hapgood, W. H. Hulick and F. W. Stewart for three years.
1902—F. S. Bixler, John I. Kinsey and W. E. Howell for three years.
1903—John McNeal, Jr., for one year in place of W. H. Hulick.
Allen Carpenter, E. M. Green and George P. Adamson for three years.
1904—E. R. Armstrong for one year in place of John I. Kinsey.
J. Floyd Andrews for two years in place of G. P. Adamson.
F. W. Stewart, L. B. Hapgoad and John McNeal, Jr., for three years.
1905—W. E. Howell, E. R. Armstrong and Floyd S. Bixler for three years.
1906—Allen Carpenter, C. K. Williams and John M. Sherrerd for three years.
1907—F. W. Stewart, L. B. Hapgood and John McNeal, Jr., for three years.
1908—W. R. Francisco for two years in place of John McNeal, Jr.
W. E. Howell, F. S. Bixler and Charles P. Siegfried for three years.
1909—John M. Sherrerd for one year in place of F. W. Stewart.
Allen Carpenter, C. K. Williams and E. M. Green for three years.
1910—John M. Sherrerd, W. R. Francisco and T. E. Swan for three years.
1911—W. E. Howell, Charles P. Siegfried and F. S. Bixler for three years.

List of Members of the First Presbyterian Church from 1812 to Present Date

NOTE.—This list is an attempt to arrange all who have been members of the church in the order of their admission. In the "List of Communicants" the names are arranged alphabetically, usually with the record of the date of admission. The names also should appear in the minutes of the Session, thus furnishing duplicate sources of information. Unfortunately, neither the names themselves nor the dates always correspond and there may be some errors growing out of that fact. As the effort was made to transcribe literally, no attempt was made to edit the spelling of the names as giving in the records which will account for the members of the same family having their names spelled in a different way.

1812

Thomas Bullman
Joseph Daws
Benjamin Hinds
Samuel R. Finley
Ingham Kinsey
Samuel Minton
Ralph Tindall
Henry Brows
Elizabeth Brows
Joseph Burke
Daniel Quigley
Margaret Quigley
Susan Burke
Rachel Minton
Elizabeth Hinds
Sally Lee
Cooper Staats
Sarah Staats
Martha McFarling
Sarah Hunt
Margaret Patterson
Mary Dean
Elizabeth Miller

1816

Jesse M. Howell
Margaret McElroy
Tunis Francis

1817

Mrs. Christiana Reeder
Mrs. Fling
Alexander Wilson
William Rogers
Eli Sherman
Margaret Sherman
Mrs. Margaret Evans
Thomas Babcock
William Kennedy
Jane Carr
Mrs. Mary Thompson
Sarah Kennedy

1818

Elizabeth Bidleman
Elizabeth Carter

1819

John Evans
Jane Evans
Henry Hill
Theodosia Hill
Henrietta Arndt
Elenor Shank
Ann Erb
Mary Reese
John Cawley
Mary Cawley
Ann Price
Mrs. Genther
Peter Snyder
Elizabeth Snyder
James Wilson
Dorothy Thompson

1820

Christiana Grey
Henry Chauncey
Jacobi Depui
John Gano

Elizabeth Johnston
Elizabeth Vandyke
Deborah Howell
John Parsons
Elizabeth Logan
Margaret Long
Elizabeth Newberry
Mary Sterling
Lydia Green
Dinah Rhea

1821

Mrs. Ann Williamson
Rebecca Taylor

1822

Thomas McElroy
Jacob Kerr
Margaret Bidleman
Mrs. Plotts
Elizabeth Martin
Elizabeth Dingler
Margaret Beers
Mary Head
Maria Mott
Nancy Bullman
Thomas McKeen
Elizabeth McKeen
Mrs. John Gray

1823

Charles Beers
Anne Welsh
Mary C. Michler
John Stewart
Elizabeth Stewart
Mrs. Benjamin Green
Sarah Swick
Harriet P. Porter
Mrs. Stansbury

1824

Thomas Reese
Mary Reese
Mrs. Latimore
Rosanna Bidleman
Mrs. Bowes
Jane Ramsay
Mrs. Finley
Mrs. Rhoda Green
Sarah Vogel
Charlotte M. E. Vandervere

1825

Bathsheba Miller
Eve Burnside
Elizabeth Morgan
Sarah Schooley
Martha Abel
Wm. J. S. McHargh
Adam Ramsay
Ann Ramsay
Mary Maxwell
Hugh Toland
Mrs. Bellis

1826

Ann Hineline
Elizabeth Kessler
Mrs. Chauncey
Elizabeth Murray
Mary Shoemaker
Thomas Spinks
Hannah Toland
John Wilson
Marie Able

1827

Thomas Thompson
Jane L. Sitgreaves
Sarah Marts
Hugh Heinline
Abel Heinline
Rebecca Heinline
Eliza A. Wilson
Lydia Hoffman
Robert Innes
Catherine Innes
Catherine Miller
Jonathan Kinsay
William Long
Morgan Long
Sarah Thompson
Catharine Leidy

1828

Philip Kinsay
Euphemia Deringer
Sarah Melic
Mrs. Julia Arnold
James McKeen
Stephen Henry
Mrs. Mary Arnold
Sarah George
Ann Francis
Elizabeth Lowry
Sarah Miller
Abby Ann Tindall
Jane Barnes
Simon Frantz
Sarah Frantz
William Hummel
Mary Winter
Caroline Tindall

1829

Charles Rodenbough
Maria Drinkhouse
Eliza Gould
Mary Hutcheson
Mary Tharp
Enoch Green
Richard Green
Charles Green
James M. Porter
Mrs. Charles Green
Elizabeth Able
Mrs. Richard Green
Mrs. Mary Long
Eliza Bennett
Mrs. Dusenberry
Joel Jones
Catherine Schooley
Elenor Tharp
Nancy Ihrie
Mary Ann Dawes
Samuel Long

1830

Matilda White
Mrs. Sibell Abott
Stewart Kennedy
Ann Kennedy
William Riley
Philip Larrue
Nancy Morris
Elizabeth Ferguson
Mathias Ferguson
Martha Long
Caroline Caster
James W. Long
Thomas S. Long
Sarah Shick
Mary Workman

1831

John Maxwell
Mrs. Maxwell
Mrs. Rockafellow
Mrs. Hause
Caleb Dusenberry
Rachel Houpt
Charles Innes
Mary M. Yard
Anna Hummel
Jane Sourpeck
Rebecca Tomer
Mary Gogan
Absalom Reeder
Hugh Ferguson
Maria Ferguson
Mary Moser
Sarah Donlevy
William Semple
Marion Semple
Thomas Evans
Elizabeth Evans
Jacob Smith
Elizabeth Smith
Mary Jane Abernethy
Sarah Ann Maxwell
James Ballentine
Mary Ann Beers
Sally Mutchler
Mrs. Sarah Mellick
Sarah Dile

Caroline Gross
Sarah Keider
Catharine Kuntzman
Sarah Ann Hill
Mary M. Fry
Leonora Burnside
Daniel Pippinger
Abraham Hoagland
Hetty Hunt
Ellen M. Hunt
Matilda Innes
Anna Jacobi
Mary Rice
Esther P. Tillotson
Mary Daws
Ann Elizabeth Heckman
Elenora Bittenbender
Philip Bovee
Mary Carman
William Workman
John Johnston

1832

John Apple
Mrs. Mary Mixsell
Mrs. Maria Shick
Mrs. Sarah Jones
Hulda Herman
Jane Gaston
Eliza Ribble
Martha Moore
Benjamin Jones
Andrew Barr
Charles Ramsey
Mrs. Mary Moore
Mrs. Ann Ballantine
Mrs. Maria Seller
Ann Sterling
Eliza Closs
Nancy Ross
Eliza Hutcheson
Henrietta Hutcheson
Charles F. Worrell
Joseph Worrell
Mrs. Ann Worrell
Samuel Kinsey
Harriet Levan
Ellen Junkin
Catherine Overfield
Sarah Gross
Rachel Kroose
William Ridell
Sarah Ridell
Theresa Servils
Mrs. Fry
Daniel Gaston
Thomas Pollock
Susan Dawes
Samuel Thompson
Nancy Thompson
Russel S. Chidsey
Robert McClerland
Isabella Prior
Isaac Hall
James W. Long
Jane Rebecca Ridgway
Louisa Tindall
John Hoagland

1833

Sarah Gaines
Jane Francis
Charles Schooley
Lewis Evans
Thomas Sebring
Azariah Prior
Peter Batt
Andrew Tully
Sarah Ann Osborn
Leonora Heckman
Elizabeth Sigman
Mary Ann Ramsay
James Coon
Ellen Green
Mrs. Maria Clark
Mrs. Matilda Burke
Eliza Cole
Elizabeth Evans
Juliann Newell
Mrs. William Bixler
Rachel Warner
Rev. Joseph McCool

Mrs. McCool
Mrs. Frederick Wagener
Daniel Wagener
Mrs. Daniel Wagener
Maria Dusenberry
Mary Innes
John Bell
Mrs. Mary Harrison
May Harrison
Sarah Harrison
Mrs. Margaret Smith
Margaret Schooley
Susan Depue
Mary Miller
Letitia Van Camp
John Conner

1834

George Adams
Richard Hagaman
Mrs. Connor
Margaret Gould
Mary Boulton
Barnibas Collins
Moses Sill
John Tenbrook
Joseph Farquhar
Christianna Farquhar
Charles Elliott
Mrs. Sarah Maxwell
Mary E. Maxwell
Mrs. Vannatta
Lydia Servey
Hetty Dusenberry
Mrs. Eliza Jones
Mrs. Sarah Cummins
Miss Priscilla Mallory
William Kennedy
Sarah Kennedy
Jane Kerr
Eliza Logan
William Kerr
Elizabeth Cummins
James Ramsay
Mrs. S. C. P. Bishop
Mrs. Margaret Able
Johnston Godown
Mrs. Godown
Johanna Dawes
Laurentia Osterstock
Mrs. Henry
Mrs. Sarah McCabe

1835

William C. Logan
Elizabeth Patterson
Sally Ann Toland
Isaac Randall
Eve Randall
Allexander Miller
Margaret Miller
Wanky Snyder
Mary Sine
Mary Heckman
Margaret Shaw
Martha Denny
Rebecca E. Galloway
Belinda Burnside
Hannah Gardner
Thomas Anderson
John Adams
Rachel Johnston
Eliza Yard
Benjamin Burwell
George W. Smith

1836

Sally Ann Brittain
Dixon Levers
Margaret Magawgey
Mrs. Margaret Smith
Mary Ann Ralston
Mrs. Brown
Angeline Everitt
Godfrey Kline
John Miller
Sarah Ann Beers
Mrs. Sarah Green
Darwin Cook
Mrs. Wellington
Mrs. John P. Roseberry
Mrs. Michael Roseberry
Isabella Semple

Marion Semple
Harriet Tindall
Susan Lerch
Anna Gaston
Mrs. Lane Tindall
Mrs. Elizabeth Larrew
Mary Ann Leatherberry
Mary Ann Hoagland
Elizabeth Wilson
Amanda Hill
Elizabeth McKeen Kelly
Mary Gaston
John Gray
Mrs. Sophia Rogers
Mrs. John Heckman
Mrs. Nancy Dawes
Catherine Finley
Margaret Schooley
Charlotte Bell
Peter Winters
James Snodgrass
Rachel Vachter
Mrs. Mary Clemmens
Sarah Rice
William A. Porter
Thomas Porter
William Sturgeon
Traill Green

1837

William Rambo
Susanna Rambo
Mary Green
Charles Sitgreaves
David Moore
Juliann Leidy
Samuel De Puy
Eliza De Puy
Mrs. Roseberry
Susannah Lewers
George Shick
Francis Y. Dawes
Augusta Ritchie
David Reid
Isaac Randall
Eve Randall
Jesse McNeill
Samuel Depew
Mrs. Samuel Depew
Mrs. Phoebe Hartley
William L. Apple
William L. Hasbrouck
Nathan Solomon
Eliza Depew
Ezekiel Hill
John Farquhar
Mr. Henderson
Mrs. Mary Green
Mrs. Unangst
Mrs. Elizabeth Wideman
Mr. Cunningham
Mrs. Cunningham
Mrs. Forman
Mrs. Mary L. Sigman
Jesse Brown
Mrs. Margaret Beers
Margaret Shurts

1838

Thomas Thomas
Elizabeth Semple
Isabella Gaston
Martha Lorrain
Mrs. Van Buren
Thomas Innes
Phoebe Innes
John Howell, Sr.
Jessie Farquhar
Ailse Farquhar
George Farquhar
Dorotha Farquhar
Ann Farquhar
Harriett E. Trevett
Abraham Bonnell
Lydia H. Bonnell
Catherine Bonnell
Rachel Bonnell
Lydia D. Maxwell
Mrs. Sherer
Mrs. Thomas Beers.
Charles Priest
Barbara Priest

Peter B. Harvy
Lewis Hopt
Samuel McCanagher
Andrew H. Reeder
Mary Mann
Benjamin Godshalk
John M. Lowrie

1839

Mrs. Jane De Mott
Mrs. Charlotte Emery
Mrs. Gordon
Mrs. Jane Lane
Mr. Vanburen
Mr. Baskin
John Pollock
John McMurray
Washington McCartney
Thomas L. Kollock
Ellen Struthers
John R. McMullin
Mrs. McMullin
Mrs. Dawes

1840

Mrs. Maria Metler
Sarah Sine
Elizabeth Sine
Ellen Junkin
Mr. Chapman
Thomas Jones Hoff
William Henry Green
Chauncey Rice
Margaret Junkin
Susan Russell
Sarah Russell
Dr. McCulloch
Eliza A. Jeffrys
Matthias Melic
Boyd Young
Elizabeth Hill
Ann Balliet
Mary Hill
Cornelius Lane
Nicholas Olmstead
Mrs. Mary McKeen
James S. Long
Mrs. Maria Kennedy
John I. Burke
James Wilson
Mrs. Jane Boyde
Mrs. Jessie McNeil
Mrs. Maria Lattimore
Mary Gress
John Mutchler
Sarah Mutchler
Aaron Hoff
Mrs. John Dickson

1841

Mrs. George Luckenbach
Johnston Godown
Mrs. Godown
Hugh H. Abernethy
Mary Jane Abernethy
Mrs. Salade
John Loder
Mrs. William Kerr
Mrs. Maria White
Mrs. Kelchner
William Fair
Sarah Wilson
Mrs. Thatcher
Abraham McLaine
Mrs. Letitia Swayze

1842

Mr. Thatcher
Mrs. Ann Housel
Mrs. Mary Able
Calvin S. Bishop
Amelia Ann Bishop
Mrs. William Green
Mrs. Nassau
Charles Jones
James Pollock
Janet Pollock
Henrietta Green
Mary Thompson
Elizabeth Dingler
Alfred Reading
Thomas Alexander, Jr.

Mary Farquhar
Robert Innes
Mrs. Keturah Sloan
James Pollock, Jr.
Mrs. Jane King
Edward R. Bullock
Jesse M. Howell
Thomas G. Stewart
Christianna Stewart
Joseph Thompson
Margaret Chapin

1843

Frederick Waggener
Charlotte Bell
Richard S. Bell
Rebecca Bell
Courtland M. Bell
Serena Bell
Herster Bell
William David
W. W. Cottingham
John McNeill
Mrs. Phoebe Lewis
Mrs. Elizabeth Cowden
Mrs. Eliza Chidsey
Agnes Semple
Joseph Nassau
George Heckman
Edward F. Stewart
Mrs. Mary Cook
Mrs. Jane Hart
Prof. David Yeomans
Mrs. Ann Yoemans
James Callen
Reuben H. Crosby
Henry B. Duffin
George Housel
Isabella Nassau
Tamzen Dusenberry
Jeremiah Phillips
William Hagaman
Matthew Morrison
Mrs. Matthew Morrison
David Tully
Elizabeth Reese
Robert Ferguson
Mrs. Richard Hagaman

1844

Ezek Dewitt
Margaret Heckman
Mary Ellen Swazy
Margaret McMurtrie
John D. Haiman
Sarah Ann Haiman
M. S. Bainum
Mrs. Bainum
Robert G. Jacoby
John Semple
Mrs. Burwell
William Drake
Mrs. Rachel Drake
Mrs. Mary Hughes
Wm. Nathaniel Drake
Mary Randall
John Dickson
Christianna Reese
Mrs. Martha Opdyke
Samuel Depew
Mrs. Samuel Depew
Mrs. Rebecca Dewitt

1845

Mrs. Catherine Green
Mrs. Maria Meeker
Mrs. Matilda Heath
Mrs. Julia R. Junkin
Margaret Junkin
Ellen Junkin
Hannah Hartzell
Robert Ferguson, Jr.
Mrs. Ezek Howell
Joseph Howell
Sarah Howell
Margaret Welsh
Elijah P. Hunt
George Housel
Mrs. Ann Housel
A. Phillips
Henrietta Green
Mrs. Charity Searfoss
William Budd Smith.

Mrs. Elizabeth Smith
Rachel C. Smith
Mrs. Margaret C. Sherer
Sarah Howell
John Agnew
Agnes Agnew
Margaret Will
Jane Boyd
Mary Boyd
Mary Ann Hanna
Nancy Ferguson
Mary Ann Ferguson
Michael Miller
Ebenezer Junkin
Elizabeth Nassau

1846

Mrs. W. B. Smith
E. Thompson Baird
Samuel Holmes
Nancy Hunt
Wm. F. P. Noble
Helen Pollock
Lavinia Lattimore
Charles Wagner
John J. Allen
Mrs. Elizabeth Allen
Elizabeth Schofield
Mrs. Mary Steckle
Mary Wilson
Mrs. Margaret Leslie
Mrs. Caroline Phillips
Mrs. Margaret Nolen
Mary Jane Lava

1847

Samuel C. Brown
Mrs. Achsah Brown
Mrs. Rachel Kennedy
Alexander Wilson
Mary Cathcart Wilson
Elizabeth Able
Abigail Hoff
Mrs. George Luckenbach
Mrs. Elizabeth Lane
Mrs. Jennetta Bacon
Mrs. Eliza H. Johnston
Mrs. Christina Smith
Almon Ticknor
Anna Mansfield Ticknor
Anna Semple
Mrs. Johnston
William J. Smith
Elizabeth E. Smith
S. A. Barnes
Mrs. Maria McCulloch
Edward Quinn
Mrs. Edward Quinn
Thomas McKeen
Edwin Young
Mrs. Romelia Taylor
Joseph McClintock
Amanda Hutcheson
Emily Hutcheson

1848

Levi Bennett
Leigh Rodenbough
Sarah D. Bennett
Mrs. Lavinia Darrand
Elizabeth Sturgeon
Keziah Hutcheson
John W. Johnston
Jesse M. Howell
John Duffin, Sr.
Jane Boyd Duffin
Adam Runkle
Sarah Runkle
Mrs. E. V. Davis
Eleanor Matilda Welsh
Anna Maria Heinline
Mrs. Elizabeth Maxwell
Mrs. Harriet Hackett
Mary C. Gray
Margaret M. Gray
Mrs. Jane Lerch
Mrs. Elizabeth Merrick
Ellen Butz
Isabella Crosbie
Mary Crosbie
Mrs. Sarah W. Wagner

Mrs. Catherine Randall
Mrs. Amanda Loderick
Charles F. Thurston
John I. Burke
Mrs. Matilda Burke

1849

William Stewart
Mrs. Margaret Stewart
Mrs. Mary Wells
Amelia Hutchinson
Mrs. Rachel Miller
Mary Holmes
John R. McMullin
Mrs. McMullin
Mrs. Ruth Hulick
Anna Maria McNeill
Matilda McNeill
Jane Agnew
Sophia Heckman
Sally J. McCoy
Jane Kennedy
Martha McMullin
Ellen Ferguson
Mary Ferguson
Elizabeth Stewart
Charles Stewart
Joseph Sykes
Dr. John P. B. Sloan
Samuel Holmes
Jane Wilson
Anna Wilson
Joseph Beggs
James A. Dunlap
James F. Randolph
Sarah F. Randolph
Julia F. Randolph
Mrs. Nancy Ferguson
Harrison W. Crosby
Mrs. Charlotte A. Crosby
Eliza Craig
Eliza McQuestion
Mary Ann McVelty
Eliza Larimer

Agnes Boyde
Isabelle Boyde
Mrs. Lucy H. Chidsey
Mrs. Serena B. Thurston

1850

Isaac N. Carpenter
Mrs. I. N. Carpenter
Peter F. Eilenberger
Marietta C. Eilenberger
Mrs. Leonora Carroll
Henry A. Woodhull
Sarah Kennedy
E. Dean Dow
Susanna L. Dow
Mrs. Elizabeth Gaston
Anna Maria Gaston
Margaret Peden
Eliza Duncan Peden
Mrs. Maria Davis
Mrs. Elizabeth Runyon
Robert Gardner
John McQuiston
Mrs. Mary McQuiston
Mary Jane McQuiston
Isabella McQuiston
James M. Andrews
Eliza Davis

1851

Daniel E. Philips
Caroline S. Philips
John Bennet
John Ried
Sally Maxwell
Mrs. Mary Hughes
Thomas McKeen Gray
John Bingham
Mrs. Simons
Mrs. C. Heckman
Francis Long
James Demster
Agnes Demster
Robert Demster
Christina Demster

Mrs. J. H. Coffin
Mrs. E. B. McLean
James H. Coffin
M. Hale Jones

1852

Elizabeth Boyde
Mrs. Matilda Burrowes
Mrs. Emily Johnson
Susan Sine
Serinda Snyder
Elizabeth Gilmore
Mrs. H. Lunger
James W. Long
Caroline Long
Dr. Charles O. Jennings
Mrs. Rachel Jennings
Joseph P. Chambers
Mrs. Lucy Chambers
Mrs. Schooley
Mrs. Mary Tindall
Mrs. Agnes Bingham
Mrs. Catherina Carrell
William Beggs
John Micke
William Johnson
Mrs. Elizabeth Johnson
Archibald N. Semple
Alfred Apple
Thomas S. Francis
James M. Salmon
James McQueston
Mrs. Elizabeth McQueston
Robert McGhie
Mrs. Sophia McGhie
Agnes McQueston
E. I. Young
Mrs. Mary Cook
Amelia Reeder
Elizabeth Campbell
John Williams
Elizabeth Williams
James Boyde
Mary Boyde
Hannah Depew
John Lander
Mary Lander
Jane Hamilton
Samuel Maxwell
Edsall Ferrier
Elizabeth Aurelia Coffin
Mrs. Martha Kessler
Mrs. Mary Van Arsdale
Sarah Sherrerd Green

1853

Mary Thompson
Chapman Warner
Christina Warner
Benjamin Warner
James Hackett
Mrs. Margaret Evans
Elizabeth McMullin
Jane Peden
Sophia McGee
William McMullin
Anna McMullin
Fannie Jones
Sophia Gaston
Sarah Gaston
Mrs. Ann Carrol
Mrs. Mary Curry
Joseph Pettinger
Catherine Pettinger
Christina Carhart
Leonora Christie
Cyrus M. Hineline
Daniel Smith
William K. Woods
Frances T. Woods
Stewart K. Beers
Catherine P. Beers
Jane A. Carrel
Susan B. Heller
Mrs. Caroline E. Morrison

1854

William Craig
Maria Miller
Ann Wilson

Sarah Boyde
Richard R. Edwards
Ann Edwards
Susan E. Hunt
Robert McKee
Mary McKee
William Young
Jane Young
Mrs. Mary Gillian
Mary Gardiner
Sarah Ann Watson
Mrs. Elizabeth Lowrie
Samuel Boileau
Eleanor Boileau
James R. Boileau
Mary Boileau
Mary Drake
Eliza Ann Drake
William Paul
Susan Paul
James Miller
Mr. Thatcher
Jane Plotts
Anna R. Godshalk
Mary Andrews
Rachel Boyde
Laura Davis
Catherine Drake
Margaret Ann Holmes
Rachel Barnet
John Bell
Charlotte Bell
Benjamin F. Riegel
Mrs. B. F. Riegel
James Johnson
Mrs. Charlotte Emery
Mrs. Harriet Ackerman
Mrs. Jacob Heller
Mrs. Ann Jane Case
Robert McAlister
Ellen McAlister
Christopher Carley
John Boyde
Nicholas Olmstead
Mrs. Esther P. Olmstead
Miss Sarah C. Day

1855

Sarah Young
Mrs. Margaret Fry
Mrs. Eizabeth Beaver
Mrs. Sarah Green
Mrs. Jane Pittinger
Mrs. Susan Patterson
J. Ogden Bell
Matilda Winter
Joseph Morrison
Mrs. Emma Morrison
James McMaster
Mrs. James McMaster
Mrs. Mary Dempster
Mrs. Mary Ann Creveling
Eliza Murray
Mary Ann Morrison
Mary Ann Wilson
Charles McIntire
Mrs. Eliza McIntire
Mrs. Louisa Sinclair
Ann Pittenger
Robert T. Lehman
Jane Wilson
Eugene H. Wood
Joseph Hickson
Daniel Pittenger
Mrs. Pittenger
Delinda A. Pittenger
Margaret Green
Andrew Cross Trippe
Mrs. Amelia Hazen
David Gillian
Mrs. Margaret Allen
Robert Boyde
William A. Howell
Mrs. William A. Howell
Edwin Sitgreaves
Mrs. Marietta Hutter
James Laughlin
Joseph Ellen

1856

Hester Ayre
Jane Ross
Jane Young
Mrs. Margaret Drake
Mary Thompson
Mrs. Julia Arnold
Mrs. Catherine Hoffman
Jacob Abe
Charles Hertz
Mary E. Cottingham

1857

Sally S. Moon
Mrs. Sherer
John McMaster
Stafford Darrach
John Strain
Ellen Tharp
Mary Miller
Emma Johnson
Hannah McKee
Emma W. Porter
Eliza Hudson
Mrs. Harriet Simpson
Mrs. Abby Morgan

1858

Mrs. Jane Horner
Anna Horner
Jane W. Horner
Mrs. Valeria Able
Mrs. M. M. Schenck
Emily Housel
George I. Porter
Mrs. Margaret B. Field
Anna G. Rambo
Henry Werle
Mrs. Charlotte Werle
W. W. Moon
L. D. Gray
Mrs. Caroline Gray
Samuel Apple
George C. Pollock
Mrs. Ann Boyd
Mrs. Margaret Beers
Mrs. Margaret Stiles
McEvans Forman
Mrs. Matilda Ballantine

1859

Mrs. Maria Correll
Mrs. Ellen Semple
Mrs. Kate Seitz
Mrs. Irene Drake
Ellen Hazen
Mrs. Catherine Williamson
Mrs. Edward Green
Mrs. Ann Kessler
Alice Hazen
Jennie L. Sitgreaves
Mrs. Eliza Strain
Mrs. Mary A. Dodd
Mrs. Martha Dickson
Mrs. Sinclair
Joseph Bennett
Elizabeth F. Randolph
Margaret Cook
James F. Randolph
Eliza Young
R. B. Youngman
B. C. Youngman
Emma F. Randolph
Bell F. Randolph
Mrs. Catherine Clark
Elizabeth Armstrong

1860

Anthony Long
Eliza Ann Long
James Barnard Wilson
Henry B. Howell
Elizabeth H. Howell
Mrs. W. W. Cottingham
Emma Reeder
Richard S. Bell
Rebecca Bell
Susan M. Davis
Ann Depew
Mattie Wilson

Jennie M. Quin
Mrs. Sarah A. Keller
Mrs. Annetta Howell
Mrs. Emma E. Stout
Mrs. Evan Thomas
James McCallen
John McCallen
E. A. Dewitt
Mrs. Dr. Ludlow

1861

Emily Depew
Allen Bell
Mrs. Elisha Allis
S. Cottingham
Harriet A. Davies
Eliza J. Dubois
Anna Housel
Margaret McMaster
Mary Ann Curry
Henry Semple
Mary Semple
Washington F. Dewitt
Mrs. Eliza Graham
Henry Weaver
Mrs. Marion Weaver
Anna Apple
Selena Apple
Anna Bell
Reuben Hilliard
Agnes Hilliard

1862

William Semple
Almon Ticknor
Anna Mansfield Ticknor
Chas. A. Voorhes, M.D.
Mrs. King
Anna Ihrie
Leonora Noll
Alice Dewitt
————Semple
Sarah Semple
Elizabeth Hoff
Belle Quin
William N. Patterson
Mrs. Susan Patterson
Rose Moss
Mrs. John Howell
Catherine Drake
Jane De Mott

1863

W. Norval Applegate
Mary M. Boswell
Mary I. Porter
A. S. Deichman
Mrs. Jane Coe
Charles Dudley
Lizzie M. Burke
Mrs. Emma Ross
Mary Strain
Rebecca Curry
George V. Wallace
Phœbe Wallace
Emma Wrighter
Minnie Moon
William Boileau
Mary Campbell

1864

L. S. Ross
Sallie Drake
Thomas Reynolds
Alfred Coe
Catherine Dockman
Mrs. John Snyder
Catherine Andrews
Anna Coe
Harriet Coe
Joseph Semple
Mrs. Margaret E. Eckard
Jane E. Eckard
Anna M. Eckard
Leighton W. Eckard
Mary Hertz

1865

David J. Howell
Christianna Howell

Lewis Case
Jane Case
Margaret Allen

1866

George R. Coe
Mary Coe
Anna M. Carrel
Emily Hertz
Anna Louise Green
Susan D. Brown
Mary C. Green
Mary Parker
Anna P. Michler
W. S. Hulick
M. L. Boileau

1867

Mrs. James Ballantine, Jr.
Jane Wilson

1868

Moses Bush
Maria Bush
Emma E. Bush
Mary Agnes Bush
Mrs. B. K. Swift
Mary E. Duncan
Mary Rundio
Lizzie H. Jones
George A. C. Loder
J. C. Bennett
Fannie Eilenberger
Emma Eilenberger
Mary Sherer
Thomas Atkinson
Samuel Allen
John M. Wallace
Nancy Wallace
Sidney Godshalk
Emma Weaver
Rose Young
W. H. Hulick
W. H. Keller
Nelson D. Hoyt
J. A. Pauli
Julia Pauli
May A. Pauli
Mrs. Kate Youngman
Alice G. Deichman
Ellen Ballentine
Anna Dawes
W. H. Mann
J. J. Hardy
Oscar E. Boyd
Mary E. Boyd
Sophia Gray
George T. Keller
J. D. Stocksdale
B. F. Boyde
Harriet E. Hummer
John Stewart
Elizabeth Stewart
Charles Stewart
Anna C. Stewart
Mrs. Mary Wells
Eliza Barrington
Mary R. Lesher

1869

Annie E. Shields
Ed. H. Teel
Robert Shouse
Maria Shouse
Mary Shannon
Eliza Hartin
Sallie E. Page
Anna Chievers
Alice H. Cottingham
P. J. Hulshizer
J. A. McKnight
Abraham Garber
Abraham Sherer
W. W. Sherer
Fred. Moon
Alice Bloombergh
A. E. Groover
Howard J. Reeder
Helen Reeder
Joseph Kiefer
Mary C. Kiefer

Levi H. Mann
Leonora Mann
Elisha Allis

1870

John Mutchler
Henrietta Stair
Harriet Porter
Caroline Steel
Elizabeth Able
Adelia Norwood
Frances A. Hoff
Helen Dewitt
Elizabeth Clarke
Henry L. Bunstein
Eliza Foster

1871

Anna R. Godshalk
Aaron S. Swartz
Catherine E. Kiefer
Thomas Atkinson
Eleanora B. Jennings
Sarah M. Miller
Jane G. F. Randolph
Minnie Rifemeath

1872

Mrs. Ann Gould
Whitfield H. Lance
Elizabeth Ann Lance
Emma Bishop Leighton
James V. Bull
John Lloyd
Martha A. Lloyd

1873

George G. Rambo
W. G. Ballantyne
Susan Steckel
Sydney Godshalk
Tillie C. Hammann
Anna F. Rockafellow
Mrs. Annie Allen Hunt
Mrs. Catherine Folkenson
John A. Weaver
William S. Semple
Annie Allen
Emma F. Kinsey
Sally A. Ott
Mary E. Welch
Susan A. Welch
William Welch
Henry E. Brown
Helen M. Brown
Kate S. King

1874

William R. Jones
Mrs. Jane Hess
John Hess
Hester Fine
Martha Fine
Anna Hess
Laura S. Bennett
Russel C. Stewart
Mrs. Matilda Burke
William K. Renshaw
Allen Carpenter
Anna J. Carpenter
William H. Maxwell
Anna Voorhies
Laura K. Bird
D. A. Tinsman
Emma F. Tinsman
Sophia Paul
Susan Worman

1875

Fannie White
Mrs. Hattie Hildebrand
Mary J. Hudson
Lizzie Keller
Edwin A. Webb
Eliza Bell
Jacob Mann
Emma E. Mann
Margaret B. Field
Sarah O. Lanterman
Theodore Kindt
Anna S. Wells
Evie Green

Aggie Weaver
Alice O. Yard
Mrs. Kate E. Sherer
James Hunter
Mary C. Miller
Annie Weaver
Laura S. Cottingham
Hannah E. Godshalk

1876

Joseph Morrison
Mary Rambo
Sarah J. Young
Thomas Hardcastle
Elizabeth Hardcastle
John James
Elizabeth B. Sickle
Mary E. Hulshizer
Mary F. Titus
Clifton Mayfield
Mary McNeal
J. M. Junkin
Julia J. Junkin
Stewart K. Beers
Catherine P. Beers
Ada Beers
Robert Beers
S. L. Fisler
Mary Fisler
Mrs. Sarah Pollock
Helen H. Pollock
Jesse H. Pollock
William Stewart
Mrs. Helen Stewart
Charles McIntire
Mrs. Eliza McIntire
Charles McIntire, Jr.
T. McK. Andrews
Mary B. H. Andrews
Joseph W. Johnston
Jennie T. Johnson
Traill Green
Harriet Green
Fannie Green
Ella Green
Theodore Mixsell
Isabel Mixsell
Christa C. Pike
Mrs. Annie E. Young
William Ferguson
Matthew Orr
Susanna Orr
J. L. Middaugh
Annie M. Ferrier
Mary E. McCartney
Joseph Watt, Jr.
Lena Peters
Catherine S. Hertz
Edwin James
Mary James
Jane Hannah

1877

John W. Hartung
Emma I. Bigelow
John Stewart, Jr.
Belle R. Titus
Sarah S. Jefferson
W. O. Semple
Elizabeth I. Bebler
Annie Stout
Laura Steckle
Abram S. Hulshizer
Eva Hulshizer
Jarvis Wauser
Albert J. Wauser
F. A. Wauser
Anna Hughes
Sarah A. Peters
Carrie I. Pauli
E. M. Green
E. S. Wells
Margaret I. Frace
Lousia Cramer
Maggie A. McNeal
William P. Anderson
Lydia D. Maxwell
Elizabeth Wauser
Isaac Jefferson
Oliver Dewitt

Josephine Dewitt
William R. Francisco
Josephine Francisco
William N. Scott
Amelia Scott
A. Reeder Muller
Julia B. Semple
Catherine S. Hess
Julia T. Correll
Sarah E. Gould
Mary J. Gould
Jane J. Vanatta
Louisa Vanatta
Emma C. Keim
Ellen Ruth Harris
Mary Emily Howell
Elizabeth Ketchledge
Mary W. Keller
Rose Seitz
Frank W. Stewart
Lilly B. Stewart
George Johnson
Kate Maxwell
Hodi Take Yegawa
Rose Mary Keller
Mary J. Harris
George C. Bebler
Matilda Bebler
Hugh H. Abernethy
Robert H. Abernethy
Louisa N. Abernethy
Anna Abernethy
Magdalina Angel
Emily Seitz
Kate W. Steckle
Mary K. Dudley
Fannie R. Gray
John R. Bennett
Mary E. Bennett
Helen McCartney

1878

William G. Dinsmore
Anna M. Moser
Sarah McKee
Frank Maxwell
Alice Ball
Sarah Pollock
Anna A. Nicholas
Mary Ehler
Anna Clark
Elizabeth Bell
Mary A. Bull
Julia Hazard
Marietta T. Smith
Agnes Gillian
Sophia Brandt
L. H. Rockafellow
C. F. Chidsey
Kate A. Chidsey
James H. Buell
Esther Buell
Mary E. Buell
J. Frank Wilson
Ellen M. Snyder
Mary Fulmer
Charles Brandt
Emma Spence
Anna Strain
Mary McKee
Mary L. Rockafellow
Lizzie Ehler

1879

William Ehler
Elizabeth Ferguson
William Snyder
William Emory
Edwin L. Kennedy
Mary M. Hoagland
Leonora Carrol
Ann B. Opdyke
Minnie A. Connelly
Carrie E. Bruch
Eliza McQueston
Gamble Young
Mary C. Young
Eva F. Peters
Edward Brandt
William Young

Annie E. Moser
Emily J. Moser
Isaac Moser
Harry S. Weaver
George M. Bebler
Rebecca H. Yohe
Elizabeth P. Porter
Anna Gaston
Mrs. Caroline Davis
Isabella Davis
Mary Heckman
Sophia Heckman
John Kutter
Sarah Shellenberger
Mary Kennedy
Sarah Carter

1880

Elizabeth R. Hall
Eunice M. Hall
William Hall
O. F. A. Fritchie
James P. Johnson
Mary C. Johnson
Amelia P. Semple
Anna M. Semple
Kate M. Semple
Hannah M. Semple
Anna Bennett
J. W. Nute
C. S. Melvin
William McKee
Lily Fritchie
L. H. Rockafellow
Lydia Stinson
Rachel S. Stackhouse
Martha Smith
Mary R. Able
Annie M. Hazard
Thankful Holcomb
Camilla Shick
Samuel Barnet
Mary A. Barnet
Mary A. White
F. S. Stem
Edward Burkhard
Elizabeth Burkhard
Josephine Burkhard
John B. Kolb
William A. Edwards
Sally A. Hoagland
Abigail Hoagland
Lizzie A. Banner
S. G. Hutchinson
Mary A. Mann

1881

Jesse R. Lerch
Julius T. Corbin
A. R. Weller
Thisbe B. Weller
S. Francis Weller
George M. Weller
William W. Weller
Cora Dudley
Annie E. Keim
Vestella L. Weaver
Sallie F. Barton
Elizabeth A. Scott
Elizabeth C. Maxwell
Frank E. Welch
Louis E. Spangenberg
Mary Ellen Moser
Jane W. Moser
Catherine Ellet
Depue S. M. Ellet
Isabella C. Bunting
Tillie Hess
Elizabeth Rainey
Emma Dillon
George Mershon
Henrietta Mershon
B. F. Siegert
Margaret Taylor
Titus A. Steiner
Elizabeth A. Atwood
Thomas B. Renn
Mary E. Renn
Alice A. V. Bloombergh

1882

Martha Galloway
William A. Cather
George D. Hoagland
John E. Shull
Edwin H. Stewart
S. Y. Heller
Lizzie Hoagland
William Hawk
George Sciple
Carrie Sciple
Kate A. Nennig
N. A. Johnson
Augusta Johnson
George Johnson
Annie R. Rambo
Irvin J. Unangst
Mary Bell
Mary C. Meixell
Margaret Mixsell
Eldridge Robbins
Annie Robbins
Annie M. Hunt

1883

Abby Ida Berlin
A. Arthur Ackerman
Mary E. Ackerman
Samuel V. Able
Emma F. Kolb
Eliza Nute
Charles D. Robinson
William Kellogg
Ida Hoff
Carrie A. Nennig
Lizzie Bowman
Emily F. Hollinshead
George H. Nute
Minnie G. Osterstock
Barbara Memmert
Margaret Kellogg
Arnae Sherer
Cornelia Middagh
Arabella Middagh
Nellie Wyckoff
Margaret Clark
Valeria Abel
Martha J. Armstrong
Mary A. Kutz
Anna E. Hart
Sophia Osterstock
Thomas Stewart
Miranda Conklin
Francis W. Lesher
Elizabeth Lehman
Charles K. Williams
William Heskett, Sr.
Sarah A. Titus
William I. Gaston
Adaline Gaston
Calvin J. Dull
Emma Dull
Abram Shellenberger
Henrietta S. Abel
Robert Davies

1884

Mary Johnson
Mary Butler
Mary E. Atkinson
Luke B. Hapgood
Ellen S. Hapgood
Alice Gulick
Mary Jane McEntee
S. Amanda Gulick
Robert J. Clark
Lottie Young
Samuel Barnet
Mary A. Barnet
Maggie Barnet
Robert Barnet
Elizabeth Bowers
Elizabeth Paris
Ella M. Connelly
John McEntee
Howard Green
Emma Green
Frederick Oliver

Henry Carter
Ira Mowery
Clara B. Mowery
Elizabeth S. Rulon
Caroline Bogert
Carrie H. Sciple
Mary E. Young
Elizabeth Wyckoff
William N. Rockafellow
Eliza J. Orr
Leonora Carroll
Mary Heckman
Sophia Heckman
Susan M. Baldwin
Josephine W. Marx
Mrs. Sarah A. Spayde
Sarah A. Davis
Mrs. Aletta Deats
Caroline Deats
Aletta Deats

1885

Levi Bennett Carpenter
M. Lizzie Kiefer
Jennie R. Sassaman
J. Morris Kiefer
Ella M. Litzinger
Amanda M. Resh
Amelia Brandt
Dixon Lewers
Mrs. Margaret Lewers
Anna Lewers
John G. Semple
Rachel M. Semple
Jasper H. Beeman
Sarah E. Resh
Ann C. Reiley
Emma B. Jenks
Bessie Jenks
Anna M. Manning
Frederick Yeomans
Mary C. McDonald
Mary M. Dalton
Annie E. Kugler
George P. Adamson
William F. Kennedy
John H. Fair
Samuel K. Green
George W. Geiser
Harry C. Luck
Frank E. Welch
Sarah Frances Luck

1886

Lillian B. Hulsizer
Clara B. Nennig
Izora Y. White
David White
Russell W. Chidsey
Clark Hartung
Susie C. Hartung
Milton C. Bull
Rebecca Bull
Elizabeth Weller
Osiris D. McConnell
William E. Howell
Arthur A. Moon
Jacob Abel
Helen H. Abel
William G. Moser
Mary Moser
A. Isabella Rockafellow
John W. Hamlin
Emma Hamlin
Matilda Larimer
Sallie Larimer
Nari Kawn
Alice F. Hapgood
William H. Creveling
Catherine Creveling
Ellen M. Stewart
Lizzie Larimer
Josiah Rice
Rose Rice
James Walter Phillips
Mattie M. Stewart

1887

Jennie Craig
J. M. Junkin

Julia J. Junkin
Kate Hamilton
Anna B. Hamilton
Mrs. S. H. Deck
Ella May Yeomans
Laura M. Hildebrand
Ida M. Williams
Robert Graham
John McNeal, Jr
Minnie Galloway
Margaret Carlile
Suella Wallace
Sadie C. Bennett
Annie M. Lee
Clark Caskey
Mary Caskey
Samuel Caskey
Lizzie Jane Caskey
Mame Caskey
Robbins Flemming
Josephine Flemming

1888

Annie Andrews
Emily Chidsey
Kate Chidsey
Etta Orr
Marjorie Andrews
J. Floyd Andrews
Harry Fisler
Gray Hardy
Belle Beck
Daniel Drake
Amy Stair
Harry Hamlin
Edwin Bloombergh
Mrs. G. P. Adamson
W. Gertrude Hamilton
Mrs. Josephine Young
Etta Nyce
Adelaide Stewart
Grace Scott
Augustus O. Bloombergh
J. N. Hoff
Charles S. Howell
Robert A. Hamilton
Mattie Cooley
Anna Semple
Helen Stewart
Frank S. Nute
George D. Hapgood
Henry B. Semple, Jr
Jennie Depue
Nellie Semple
Mary Hazzard
Sarah Hazzard
Julia Hazzard
J. J. Hardy
Mary Hardy
Caroline M. Howard
Belle Heckman Myers
Endora Keller
Marie Lawall
Sarah Jean Dawes
Annie M. Mann
Hattie Mann
Mrs. H. A. Roehner
Frederick Seitz
A. J. Lockard
C. Howard Grube
Woodbridge O. Johnson
Mary Hunt

1889

C. R. Adam
William C. Nicholas
Ida Nicholas
Lizzie Loder
D. Do You
Stewart Croasdale
Margaret Fulton
Marion Marx
Luella M. Deats
Lizzie May Ellet
Mary J. H. Field
Arthur F. Nesbet

1890

George G. Gable
Ellen S. Gable

Mrs. William Felver
Lewis Segreaves
Mrs. Sarah Segreaves
Christina Simonton
Geneva Simonton
Harry C. Snyder
Mrs. Minnie Rader
Mary Ann Barnes
Martha Moser
Mabel Siegert Moser
Lillie May Fulmer
Henrietta Green

1891

Fannie Stewart
Edith A. White
Mary Orr Haines
Frank D. Speer
B. LaRue Lanterman
Harry F. Howell
E. F. Reimer
Mrs. C. D. Speer
Mrs. Julia Little
Miss Frances Jessup
Luther Davis
Henry Laux
Mary Laux
Frank A. Hazzard
Adda Cline
Mrs. Eva Cline
Edward A. Loux
Emma E. Stout
Mrs. Sarah Pollock
Mrs. Mary B. Knight
Mary E. Hulsizer
Mathias B. Hulsizer
Sarah A. Pierson
Eleanor K. Andrews
Ethel Youngman
Emily Moon
Jennie B. Cottingham
Maud Stocker
Mrs. Lizzie H. McPherson
J. Wesley Scott
Mary B. Scott
Mrs. Edna B. Hess
Mrs. Sara A. Buss
Mrs. James Ballentyne, Jr.
George A. Ballantyne
Emily Ruth
Julia L. Johnson
Ruth I. Johnson
Mrs. Florence Ann Graham
Margaret M. Weidman
Leona E. Weidman
Catherine A. Thompson
Hattie D. Thompson
Mrs. Rosetta M. Uhler
Mrs. Caroline M. Smith
James Thompson
Annie Thompson
Fannie Reimer
John M. Hathaway
Mrs. Mary A. F. Johnson
Mrs. Susan Paxton
Thomas Russell
Mrs. Thomas Russell
Anna Russell
Mrs. Louise Love Ricker
Charles F. Chidsey, Jr
Evelyn Mattie Gould
Mrs. Elizabeth Werkheiser
F. H. Stair
Mrs. Mary Abel
Mrs. Mary Alice Pursell
Mrs. Anna Thume
Nellie Irene Thume
Viola Thume
W. E. Rooker
C. E. Fenstermacher
Nana Fulmer Hayden
Mrs. Matilda Loder
Frances Sophie Resh
Henry Ballentine
Mary Josephine Balliet
E. R. Mack
Lydia A. Harris
Mrs. Anna Souders
E. Stanley Bixler

John C. Ellet
Mrs. Christian Resh
H. G. Tombler, Jr
Mrs. Nettie C. Thompson
May Thompson
Lewis Ross
Clara Ross
Frederick A. Sherer
John E. Mann
Daisy B. Mann
Emma T. Field
Ray W. Hildebrand
Elmer V. Santee
Mrs. Emma M. Stair
W. W. Cottingham, Jr.
Florence Hildebrand
Howard S. Kinney
Rebecca Galloway
Mrs. Elizabeth Moser
Mrs. Margaret F. Orr
Miss Margaret Orr
Katherine Orr
Daniel B. Milroy
Mary Milroy
Lovene Miller
Cora S. Miller
Frank D. Lantz
John Lantz
Carl G. Lidbeck
Mrs. Louise Reimer
William Steckel

1892

Douglass E. Bixler
Lewis Clyde Bixler
Caroline Hackett
Lela H. Felver
Mary Helen Orr
William Hughes
Annie Louise Rosser
Sarah J. Baker
Anna Baker
Emma Hughes
Mary J. Litzinger
Mrs. Hannah E. Weidman
Paul W. Miller
Gertrude N. Thompson
Edith Yohe
Mrs. Emma G. Snyder
Mrs. Margaret A. Walter
Albert O. Hay
F. B. Huston
John Price
John M. Stewart
Mrs. M. G. Williams
Ida Price
Flora M. Hoff
Mrs. Elmira Kelly
Minnie E. Armstrong
Mrs. Lizzie Patterson
Edith Fay Renn
Mary Florence Mershon
Mrs. Carrie B. Santee
Charles J. Ball
Jennie Ball
Hattie May Buss
Horace I. Bloombergh
J. Burton Felver
Nathan Osterstock
Mrs. Annie F. Oyer
Nathan Thomas
Mrs. Kate M. Christman
Jennie C. Fulmer
Sarah A. Werkheiser
Elizabeth Boston
Elizabeth B. Holcomb
Philip F. Stier, Jr
Claud A. Brands
William Rice
Mrs. Annie Osterstock
Andrew J. Berry
Samuel P. Brown
Bessie Jenks Brown
Sarah K. Bleckly
Fannie H. Kutter
Laura Bell Kutter
Emma Hoff
Mrs. Irene Sigman
Annie A. Ernst

Mrs. Amy Welch
Mrs. Alice C. Mutchler
Harrison R. Fehr
Ackshaw Fehr
Kate M. Hoff
Ellen M. Buss
Bessie C. Davis
Grace D. Reimer
Charles Davis
Lizzie Davis
Charles Day Davis
John R. Heil
Henry T. Cowell
Mrs. Kate P. Cowell

1893

Mrs. Elizabeth W. Halter
John D. Pierson
Blanche L. Weidman
Arthur A. Moon
J. Mackey Stocker
Catherine A. Trauger
Leah Rohn
Elizabeth May Smith
Kate Raener
Carrie Bruce
William D. Luckenbach
Mrs. Josephine Tinsman
Jennie Tinsman
Stewart M. Hohl
Mrs. Elizabeth Sigman
Belle Semple
Lizzie S. Hohl
Mrs. A. F. Miller
Lulu May Pursell
Mrs. Margaret Pollock
Mary Pollock
Emily Pollock
Mrs. Susan Hulshizer
Jennie B. Hulshizer
Mrs. Sarah Depew
Edwin M. Downing
Catherine Downing
Rose Mary Miller
Mrs. Grace E. Elder

1894

Helen F. Miller
Linda Miller
Edith Irene Weidman
Mark Danby
Emily L. Weaver
Maud Miller
Mrs. Carrie Arndt Chidsey
Elizabeth Knight
Ida R. Luther
Albert L. Miller
C. Morton Sciple
Frank C. Williams
Mrs. Susan Bush
Fannie C. Rockafellow
Mrs. Mattie C. Williams
O. F. Q. Fritchie
Mrs. Anna H. Rockafellow
Mrs. George Smith
Alice J. Kelly
Wood C. Wallace
Charles J. Brown
Anna W. Brown
Margaret B. Bull
Lizzie Edna Hess
Claud Gilbert Reimer
Elizabeth May Hester
Henry W. Leggett
Sarah Leggett
Charles B. Fry
Samuel T. Clifton
Carrie R. Nicholas
Mrs. Mary Rute
Ralph Reed
Sarah Reed
Peter J. Ott
Emma J. Ott
Hattie M. Ott
Margaret A. Holt
John L. Radcliff
Thomas B. Shannon
Charlotte Bennett
Nellie May Shupe
Mrs. Annie E. Kellogg

Minnie Roberts
Elnora Stocker
Linda M. Parlman
James G. Krieder
Sarah Elizabeth Krieder
Ida M. Garber
Elmer R. Armstrong
Sadie B. Armstrong
Annie M. Worman
E. C. Lavers
Ellen E. Hartung
W. H. Dudley
Lillian T. Dudley
Daisy Coss
Lucy Ann Beam
Matilda C. Bennett
May G. Campbell
Thomas Keller
Mary Keller
Robert H. Kay
William Galloway
Mary Elizabeth Lee

1895

Jeanette Laughlin
Richard Arthur
Margaret Gregg Arthur
Kate Kirchoff
Harry H. Yeager
Lulu Stevens
Edward L. Osterstock
Lucy Ann Reed
Mary Elizabeth Lee
Mary Alice Callahan
Rosetta R. Bryan
Maud I. Pursell
Rosa Slack
Nettie Edna Stocker
Annie T. Keefe
Mary Alice Rohn
Howard Clarence Semple
Mary Ellen Semple
A. Josephine Patterson
Eleanor W. Patterson
Oliver F. Hilpot
Hannah E. Hilpot
George W. Reed
Jennie Wiley
John A. Lutz
Mary E. Lutz
Lizzie Mixsell
Mary B. Innes
Minnie W. Campbell
Samuel S. Yohe
Frank John Bell
Claudia Bleckley
Pearl A. K. Matthews
John Radcliffe
Elizabeth M. Keifer
George M. Coss
Mrs. Martha S. Nicholas
Ida Unangst
Mrs. Eve Francisco
Walter Hammann
Mary Hammann
John C. Pohl
Ida Pohl
Elizabeth S. Pohl
Ida May Pohl
John C. Pohl, Jr
Laura Bowers La Barre
Margaret E. Lavers
Emma Gertrude Lavers
Lida A. Lavers
Earl R. Lavers
Flora May McCarthy
Kate Frances Beam
Francis B. Luce
Mary Catherine Luce
Dr. Levi S. Zeiner
Catherine Zeiner
Levi Weiss Balliet
Sadie Grey Titus
Jennie Grace Stocker
Leila M. Zeiner
John P. Weaver
Oscar F. Stecker
James S. Downs
Lillie F. Downs

Bertha B. Downs
Dr. Egbert D. Doolittle
Kate R. Doolittle
Mrs. Jasper Wandle
Maggie McNeal
Chester Graham
Arabella Hackett
Charles R. Hoff
Hannah M. Wagner
Clara E. Sinclair
Josephine Hunt Mount
Sarah A. Crick
Sallie May Pope
J. Edward Able
Robert H. Abernethy
Mary Fisler Abernethy
Mary M. Abernethy
Elizabeth R. Abernethy
Lucy Jackson Pope
Henrietta Brakeley
Nettie Brakeley

1896

C. E. Vogel
Henry V. Smith
Abbie C. Smith
Julia Merry Bixler
Floyd S. Bixler
Fannie May Eckert
Walter W. Leyrer
Emma Leyrer
Alice Zehner
Amanda Corwin
Lilly Corwin
George F. Corwin
John C. Miller
Alice May Hunt
Esther D. Bixler
W. H. Kuhn
Aronetta Kuhn
Eliza Bercaw
Frank R. Deichman
Elizabeth Thompson
Minnie O. Minnich
Margery A. Campbell
Carlotta S. Styres
Mrs. Annie Wolverton
Mrs. Elizabeth M. Smith
Mrs. Mary V. D. Porter
Walter B. Hulsizer
James M. Porter
James F. Kuhn
Jennie Arthur
Mrs. Annie A. Spear
R. Dewitt Hawk
Mary Elizabeth Hawk
Mrs. Clara Schlessman

1897

Edward Weaver
Ella Weaver
Mrs. Kate Lee
Clarence B. Lee
Mrs. Carrie D. Schilling
Thomas W. Wiley
Harry Wilson
Ellen M. Wilson
Laura M. Pittenger
Samuel Barnet
Ethel Nixon
Mrs. Agnes Hill
Agnes E. Draffin
John C. Dittler
Laura B. McKenney
Mrs. Mary Otto
Fred. E. Geiser
Mrs. Anna E. McCarty
Rita Weaver
Mrs. Gertrude K. Vail
Mrs. Catherine Vail
Lizzie Gollubsky
Isaac N. Voorhies
Emma A. H. Voorhies
Mrs. Eva Wagner Hull
Natalie B. Todd
Margaret A. Hazzard
Martha W. Hazzard
Gertrude Hazzard
Victoria C. Hackman
Nellie Smith

Abraham K. Gellock
John D. Clark
Mrs. Florence M. Davis
Charles I. Shick
Mary E. Shick
Sallie R. M. Howell
Sue Hunt Howell
George M. Weaver
Mary B. Weaver
Rose Moss
Susanna Arnold
Dr. J. E. Fretz
Harry I. Woods
Jennie M. Woods
Osiris D. McConnel
Miles G. Demorest
Celia M. Demorest
Thisbe B. Smith

1898

Mrs. J. M. Kiefer
Mary McCloughan
Mrs. Amelia Rockafellow
Kate M. Bitters
Mrs. Victoria L. Hackman
Mrs. Rebecca Titus
Annie Ricker
James L. Hill
Donald McLean
Isabel Dachrodt
Jennie O. Engler
Mrs. Ellen Haupt
Gertrude Seip
Ada Seip
Sallie Emma Leyrer
Amelia M. Leyrer
Frank E. Miller Nicholas
Frank. E. Christman
Robert E. Corby
Harry L. Bitters
John I. Madden
Hagop Markarian
Mrs. Elizabeth Ashton
Florence C. Bush
Laura J. Harris
Edward C. Lavers
Ida R. Luther
Matilda Wick
Minnie C. Harris
Victoria H. Wick
Elizabeth S. Heil
Mrs. Minerva S. Howell
Mrs. Delia M. Tomer
Emily C. Cressman
Edna I. Keller
Roy C. Kutzler
Lizzie Martin
Joseph Howell
Mrs. Mary I. Belcher
Mrs Jennie C. McAllister
Wilfred H. Yeomans
Minnie Yeomans
Mrs. Annie C. Snyder
Mrs. Ida Berkey
Mrs. Mary B. Green
Mrs. Mary E. Kocher
Bessie C. Creveling
John Semple
Edwin Young
Daniel Hayden
Sheldon Bush
Mrs. Sheldon Bush
Mrs. Minnie D. Deal
Mrs. Bertha Kachline

1899

Mrs. Margaret Zink
Kate Zink
Howard Sharp
Laura H. Sharp
Emma Gertrude Lavers
E. H. Chidsey
Jennie Chidsey
Mrs. Anna C. Dewitt
Sarah Pollock
Mrs. Mary A. Rockafeller
Helen George Lee
Edith M. Heller
Beulah M. Heller
Ella K. Rambo

Sue M. Rambo
John R. Hess
Cassimir G. Pollock
Bertha Kachline
Anna Susan Reed
Sara J. McGinley
Lewis Souders
Russell Souders
John J. Hunt, Jr.
Norma E. Hazzard
Sarah F. Andrews
Florence G. Miller
Whitfield Barber
Mary H. Bachman
Katherine Bachman
Frances J. Wamsley
Lola B. Imlay
Sadie May Zulauf
Augustus T. Walter
William H. Rute
Edith E. Engle
Mrs Elizabeth Lincoln
Mrs. L. C. Davison
Thomas Harling
Ellen Harling
William J. Harling
Henry T. Harling
Edward B. Harling
Mrs. Carrie S. Andrews
Miller Raymond Wile
Donald Budd Armstrong
Elsie M. Cressman
Mrs. Caroline Bechmann
Robert E. Shaeffer
Mrs. Alice B. Hess
Ida G. Zulauf
Mrs. Mary A. Cooper
Ada Smith
Mrs. Lillie E. Christman
Mary Zoe White
Florence Cooper
Florence May Wetmore
Edward R. Lumsden
Mrs. Lina M. Lumsden
W. J. Cromie
Mrs. Gertrude Cromie

1900

Edith May Evans
John Martin White
Mrs. Lillian White
Nettie Kutzler
Anna K. Stewart
Edna Gray Titus
Mrs. Carrie P. Evans
D. Hallack Day
Mrs. Mary S. Day
Nellie I. Day
John H. Wilson
Wm. W. Williams
Angeline Wampole
Josephine Wampole
Carrie De Hart
Laura De Hart
Henry L. Randolph
Elsie A. Randolph
Lizzie A. Stute
Mrs. Sarah A. Reed
Bertha A. Aten
Mrs. Nettie Warner
Mrs. Dora B. Raub
Mrs. Margaret S. Frey
Mrs. Florence H. Seagreaves
Mrs. Mary H. Gibbs
Pluma Youndt
Anna Nightingale
Frances Titus Hayden
Edith Bixler
Alex. C. Wollmuth
Mrs. Mabel C. Wollmuth
C. Wollmouth
Mrs. Florence E. Shaefer
Cornelius Brunner
George W. Ruth
Sadie May Ruth
Mrs. Emma W. Ulmer
Alvin C. Werkheiser
Jennie A. Campell
James Tomer

Mrs. Annie R. Davison
Mrs. Mary Randolph
Nellie Rapp
Evan H. Meyer
Charles Maddock
Mrs. Sarah E. Steckel
Anna C. Shawde
Alice Hester
Ethyl Smith
Julya Smith
Mildred M. Maddock
Amy McNeal

1901

Jesse R. Lerch
Mrs. Emily R. Lerch
Mrs. Emily J. Ruth
Mrs. Margaret A. Walter
Mrs. H. A. Roehner
Alice V. Barnes
Claudia K. Barnes
Grace Christman
Estelle Hulshizer
Ella Leyrer
Edna Louise Pursell
George D. Stem
Susan E. Steele
George D. Rambo
Isabelle K. Rambo
Milton H. Schmeckly
Anna E. Hart
Mrs. Caroline M. Rader
J. Howard Seal
Mrs. J. Howard Seal
Jennie I. Schmeckly
Eliza West
Carrie May Bachman
C. Granville Rader
Eva May Zulauf
Beulah F. Stocker
Anna F. Ketchledge
John S. Ketchledge
Frances Sherrerd
John M. Sherrerd
Mrs. Carrie F. M. Sherrerd

1902

George Morris
Meda Mar Robbins
Florence Robbins
Mrs. Anne Hagerty
Harriet A. Cooley
George Cooley
Mrs. Estelle C. Cooley
Mrs. Alice Rockafellow
C. Lincoln Free
Laura May Short
Flora Day Short
Mrs. Hannah R. Smith
Mrs. Margaret R. Rodenbough
Guy Elbert Lavers
Harold Ray Lavers
Edgar P. Morrison
Mrs. Ada F. LaBarre
Mrs. Rita McConachy
Jennie Lanterman
Charles Bishop
Mrs. Charles Bishop
Mrs. Nellie V. Aschenmeir
Willard R. Fair
Frank H. Hazzard
Roland Firth, Jr.
Elita Miller
Mrs. Mame C. Beck
Mrs. Rebecca Brittain
Mrs. Anna Fritts
Mrs. Eleanor K. Wunder
Mrs. Annie E. Morris
A. H. Stute
Mrs. Nellie B. Lehn
William V. Berg

1903

Augustus T. Walter
M. W. Hottenstein
Mrs. Mabel E. Hottenstein
Floyd C. Riey
Leslie H. Snyder
Mrs. Martha Heller
Robert T. Hartung

Margaret B. Beck
George B. M. Gerspach
Blanche Segreves
Charles L. Bryden
Anna May Bell
Otto Rother
Mrs. Charles Gardner

1904

Mrs. Grace Stute
Jennie Stute
Mrs. Mary Wilson
Louise K. Jones
Katherine Fulmer
Elizabeth Fulmer
Susan S. Fulmer
Mabel D. Cline
C. P. Siegfried
Sarah J. Siegfried
Samuel Barnes
George F. Walter
Barton J. Brown
Mrs. Jennie Hazzard
Salome Marion Hazzard
Anabel DeR. Runyon
Robert Quiri
Sara Jane Runyon
Anna L. Simons
Francis G. Saylor
Helen V. Saylor
Frederic J. Sartori
Emma L. Sartori
Charles A. Quiri
Georgiana C. Quiri
Margaret N. Fulton
Ralph Dodson
Anna J. Pomp
Dr. George R. Anderson
Evelyn Quiri
Elizabeth Zulauf
Agnes Campbell
Camilla T. Vandergrif
William B. Jones
Mrs. Ellen Morris
R. J. Morris
W. Leon Brown
Jonathan D. Craig
Anna R. Rambo
Emma J. Davis
Mrs. Sara F. Bixler
Josephine O'Neill
Bertram M. Hoover
Laura W. Hoover
A. Seely Hutchenson
Mrs. Mabel J. Taylor
Frank A. Hazzard
Norma E. Hazzard

1905

Helen M. Heiberger
Henry Wysor
Lorenzo Heiberger
Fannie Heiberger
T. A. George
Dr. J. J. Quiney
Pearl Norton
Mrs. Ella George
Emma Marsh
Ezra W. Witter
Mrs. Emma L. Robbins
Fannie B. Titus
Maud L. Segreves
George A. Depew
Isabella R. Depew
John R. Rosenberry
Ray W. Dudley
Martha R. Barnes
Ellen Haytock
G. D. Strayer
Rose Strayer
Emily J. Petit
Harold Heiberger
John Nightingale
Margaret B. White
C. Raymond Kiefer
Frank H. Irmschler
W. J. Fulton
Arabella F. Case
Emma B. White
Margaret R. Armstrong

Charles A. Kolb
Mrs. Sydney C. Barber
William J. Fetter
William Solleck
Edward Whitmore, Jr.
Jennie M. S. Whitmore
Dr. Tyrus E. Swan
William Draney
Catherine M. Kern
Helen Ridgway
Mrs. Rebecca Harbison
Elizabeth A. Harbison
Jessie H. Harbison
Mary R. M. Harbison
Schuyler A. Niper
E. I. Rogers

1906

George C. Kolb
William Jones, Jr.
Mary S. Jones
Mrs. J. V. Savercool
Sophy Nouri
Franklin W. Siegfried
George E. L. Kramer
Harry E. W. Hayden
Emma E. Hayden
Andrew Hulshizer
Percy E. Mebus
Rosa M. Myers
Mary Fritts
Leighton C. Weisenbach
Margaret Cooper
Gertrude Cooper
Alice Collins
Minola Wolverton
Gladys White
Corbet T. Arnold
Emily O. Dodd
George Sigman
Jennie Hefferman
Depue T. Smith
Annie E. Smith
Emma R. Shupe
Margaret Shupe
Grace Shupe
Virginia Savercool
Fannie H. Kramer
Frank T. Rader
Mrs. Frank T. Rader
Mrs. Charles Gardiner
C. S. Gardiner
Maud Heath
B. L. Laughlin
Edward L. Huf
Mrs. Maria Atwood
Mary Belle Wysor

1907

George E. L. Kramer
Fannie H. Kramer
Mary F. Lee
Isabelle I. Everitt
George P. Driesbach
Nellie A. Vandergrif
Frank M. Vanatta
Charles Collins
Grace I. Spettigue
Horace A. Bealer
Mary M. Bealer
Elizabeth H. Vanatta
Margaret S. Altemus
Frederick A. Sherer
Mary V. Sherer
Helen I. Hamlen
J. E. Smith
Mrs. J. E. Smith
George McCahon
E. R. Barnard
Ida Kutz
Rebecca Harbison Millen
Marie E. Kidd
S. D. Strayer
Rose Strayer

1908

J. F. Wilking
Mary F. Wilking
A. J. Markle
Mrs. Minnie Markle
Myra J. Williams

Jennie W. C. Leopold
Mrs. Clara C. Thomson
Mrs. Florence C. McCabe
William Frankenfield
Mrs. Mehala Frankenfield
Drake F. Conklin
Grace H. Conklin
Mrs. Arabelle Freeman
Charlotte Abel
Eva Herbert
Frederick Herbert
Helen M. Price
Rose Smith
Marjorie Wesley
Margaret Price
Wm. Hale Francisco
Nellie V. Faux
Lena M. Miller
Elsworth S. Thompson
Celeste Thompson
George Abel
Mrs. Martha O. Heller
Matilda Larimer
Mrs. Flora Barron
Mary E. Leyrer
Mrs. Emma Carpenter
Amelia Hoffman
Christina Simonton
R. E. Reed
Samuel P. Reed

1909

Mrs. Carrie V. Smith
Clara E. Zulauf
Florence Howell
Mrs. Edith A. Feit
Mrs. Ethel G. Hess
Mrs. Mary Ann Swek
Thomas Swek
Morris Swek
Charles A. Smith
Mrs. Florence E. Shields
J. M. Sherrerd, Jr.
Henry R. Chidsey
George M. Hohl
Willis K. Jones
Ethel A. Feit
Margaret P. Jones
Gladys T. Jones
Edith M. Frankenfield
Helen W. Bitters
Frances R. Bell
Laurabelle Reed
Mrs. Martha I. VanHorn
Mildred I. Woodring
Elizabeth A. Nightingale
Emma Robbins
Mrs. Blowdin R. Miller
Mrs. Bessie A. Hartwell
Albert M. Lane
Mrs. Annie Holt
Sue E. Holt

1910

Calugero Amore
M. Franc Buongiomo
Joseph Califione
Bietro Dalano
Salvatore Giangiunto
Vincent Ribando
Libores Scalzadonna
Vincent Scalzadonna
William Sloan
Jennie L. Thomas
Mrs. Anna V. Welch
Jennie E. Welch
Leola B. Welch
Harry K. Johnson
Henrietta B. Johnson
Douglas E. Bixler
Mrs. Anna K. Bush
Mrs. Ella McKenney
Caroline Storm
Kenneth M. Bixler
Altha D. Bowie
Grace E. Bowie
William M. Werkheiser
Mrs. Anna L. Ruth
Russell S. Kramer
Meredith M. Petit

Lester B. Griffith
Jennie V. Ruth
Bertha E. Roberts
Florence L. Woodring
Carmella Capraro
Colugero Iacono
Sebastian Mamano
Mrs. Margaret E. McCann
Joseph Cavallo
Dr. Rollo H. Hoey
Lila A. Fretz
Marguerite W. Fretz
Mrs. Jennie K. Quick
Laura S. Dickie
Mrs. Violet Vreeland

1911

Jennie M. Howell
Carrie M. Howell
Lila M. Chidsey
Biagio Corriene
Antonino Simonette
Frances Mammana
Rosina Serio
Grazia Corriere
Chas. McKenn Andrews
James C. Johnson
Harry C. Kline
Sedgwick C. Johnson
Sarah E. Tomer
Julia L. Hazzard
Helen Sherrerd
Natalie A. Bitters
Ella M. Ballantyne
Amelia S. Johnson
Edna H. Gellock
Mary A. Butz
Joseph Iacano
William T. Foster
Henry Ballantyne
Ica Bell
Calogero Galante
Salvatore Scalza
Angelo Amore
Mary Firth Lee
Paul Thomas
Mabel Barnes
Leon C. Wilhelm
Lille B. Ballantyne
Salvatore Gripa
Nunzia Gripa
Stanley B. Howell
Marie Louise Stark

ADDITIONS.

	1811 to 1820	1821 to 1830	1831 to 1840	1841 to 1850	1851 to 1860	1861 to 1870	1871 to 1880	1881 to 1890	1891 to 1900	1901 to 1910	Totals
Confession—											
Male.....	17	29	80	50	51	28	49	52	92	77	525
Female.....	30	70	174	85	130	78	96	99	223	112	1,097
Total..	47	99	254	135	181	106	145	151	315	189	1,622
Certificate—											
Male.....	10	5	49	40	35	27	45	56	84	56	407
Female.....	16	12	61	78	66	40	81	105	172	107	738
Total....	26	17	110	118	101	67	126	161	256	163	1,145
Grand total..	73	116	364	253	282	173	271	312	571	352	2,767

LOSSES.

Ordained.....	—	—	3	16	1	4	3	5	4	2	38
Deaths—											
Male.....	1	5	8	22	21	15	19	20	33	22	166
Female.....	5	4	20	29	41	25	40	42	68	53	327
Total...	6	9	28	51	62	40	59	62	101	75	531
Dismissions—											
Male.....	0	17	47	56	67	18	24	50	83	56	418
Female.....	1	24	72	85	121	48	54	85	169	120	779
Total....	1	41	119	141	188	66	78	135	252	176	1,197
Discipline.											
Male.....	0	0	8	7	15	39	18	2	44	34	167
Female.....	0	1	4	7	30	80	36	9	77	60	304
Total....	0	1	12	14	45	119	54	11	121	94	471
Grand total..	7	51	162	222	296	229	194	213	478	347	2,199

NET GAIN.

	66	65	202	31	−14[1]	−56[1]	77	99	93	5	568

[1] Loss.

BAPTISMS.

	1811 to 1820	1821 to 1830	1831 to 1840	1841 to 1850	1851 to 1860	1861 to 1870	1871 to 1880	1881 to 1890	1891 to 1900	1901 to 1910	Totals
Infant—											
Male.....	54	61	104	86	85	74	56	51	67	54	692
Female.....	40	70	139	89	107	62	47	58	65	66	743
Total....	94	131	243	175	192	136	103	109	132	120	1,435
Of these afterward united with the church—											
Male.....	3	6	7	6	6	9	11	5	9	0	62
Female.....	8	17	18	16	16	11	16	17	5	0	124
Total....	11	23	25	22	22	20	27	22	14	0	186
Adult—											
Male.....	12	7	12	6	1	7	9	6	15	8	83
Female.....	14	13	33	15	11	8	15	15	25	11	160
Total....	26	20	45	21	12	15	24	21	40	19	243
Grand total—											
Male.....	66	68	116	92	86	81	65	57	82	62	775
Female.....	54	83	182	104	118	70	62	73	90	77	903
Total....	120	151	288	196	204	151	127	130	172	139	1,678

Marriages.

Years	Total	Both members	Man member	Woman member
1811–1820	35	—	1	2
1821–1830	98	2	1	1
1831–1840	151	4	1	18
1841–1850	86	6	1	14
1851–1860	145	2	3	16
1861–1870	62	1	0	16
1871–1880	91	2	3	17
1881–1890	115	5	5	27
1891–1900	77	3	3	43
1901–1910	88	1		42
Total	948	26	20	196

Funerals.

	Male		Female		Grand Total	
Year	Total	Members	Total	Members	Total	Members
1811–1820	0	0	4	4	4	4
1821–1830	5	5	5	5	10	10
1831–1840	7	7	22	22	29	25
1841–1850	17	17	20	20	37	37
1851–1860	20	20	36	36	56	56
1861–1870	11	11	21	21	32	32
1871–1880	77	15	80	40	157	55
1881–1890	58	20	67	42	125	62
1891–1900	94	31	128	72	222	103
1901–1910	113	26	129	69	242	95
Total	402	152	512	331	914	483

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